Record of Christian Work

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American Notes. Our cover picture is a photograph of the **statue of Francis Asbury,** the father of American Methodism, which is soon to be erected in Washington. Asbury was converted in England, became a local preacher at the age of sixteen and in 1771 volunteered for mission work in America, very much as our young people volunteer for Japan or India. When he began itinerating there were in all America but three hundred converts to Methodism and four preachers; at his death in Virginia the membership of Methodist churches had grown to 214,000; the number of ministers to 2000. His journals are important documents of the social and industrial as well as religious life of the America of his day which he traversed so incessantly on horseback in his evangelistic journeys.

It Is Good to Learn That the Pioneering Spirit of Methodism Is Still Living. The Rev. C. E. Matteson is District Superintendent in Western South Dakota, the Black Hills country. He tells of three of his pastors who live fifty miles from a railroad and travel wide circuits, serving the scattered settlers, visiting the sick, burying the dead. In one new county seat where two years ago the people rose up *en masse,* declaring they would no longer endure their lack of religious services and petitioning for a Methodist preacher, a young man and wife have organized a church of a hundred members and a Sunday school and built a church building costing, with free labor, $10,000. This church is twenty-eight miles from the railway.

"Moreover, six years ago," writes Mr. Matteson, "without a dollar on hand we bought a bankrupt private hospital which is being administered by a local board of trustees under the auspices of the Woman's Home Missionary Society. Since that time we have secured a nurses' home at a cost of $7000 that, with improvements, is now worth $8000,—practically all of which has been provided by people within this district."

Christian Science Propaganda is carried on with a zeal worthy of a more intelligent faith. The yearly report of the church says that

"in the past year 250,000 pieces of our literature have been carefully distributed in Boston alone. Over two hundred literature distribution boxes have been placed and cared for by various groups in the city."

The Christian Science Benevolent Association has put $600,000 into Single Tree Hall, Brookline, Mass., which is, we judge, to be a sort of mental hospital of the cult.

A Dramatization of the Book of Job has been given in thirty-one performances in a Broadway Theater under the direction of Mr. Stewart Walker.

The Cecelia Choir of the Western Theological Seminary Has Been Giving Recitals of Russian Church Music over the Country. Their programme includes "The Cherubim Song" of Dimitri Bortiansky, S. Pantschenko's "By the Rivers of Babylon," "The Credo," of Alexander Grechaninov, "O Praise Ye God" of Tschaikovsky, and "O Gladsome Light," of A. Archangelsky.

Striking Contrasts often Appear in the Reading of Exchanges. The following is an example. The Rev. Dr. Charles E. Park spoke at the last May Meetings of the Unitarians on "Our Missionary Opportunity in the Rising Generation." After dwelling on the fact that Unitarianism is the religion of gray heads, he said:

"We need not fear that, as the older generation is gathered to its fathers, the Unitarian Church will vanish because there is always an attenuated stream flowing in from other denominations of quiet, ruminative, contemplative, meditative older people. Even the ministry is being recruited that way."

The next document to fall into our hands was the report of two Methodist missionaries in India, Mr. James Lyon of Hissar, and Mr. F. C. Aldrich of Meerut. The first said:

"We have held 1568 Revival Meetings at 815 different places which were attended by 57,401 people, and distributed 16,667 Gospel tracts and sold 2563 Gospel portions *during this month.* Also 1907 souls have been brought to the feet of Jesus and publicly baptized, 183 places of idol worship demolished by the new converts themselves and 150 new places opened for Christian work."

No trickle of sawdust here, but the sweep of a flame over the land! Mr. Aldrich tells of "formal examinations of 2000 of our village Christians in the Life of Christ as found in Bishop Warne's little book Rahnuma-i-Pasban."

"During the Revival Month in the Meerut District 11,912 meetings have been held, 73 heathen shrines torn down, 1347 baptisms. Laymen numbering 1559 donated 1792 days of service. The total miles traveled by all of us during the month was 20,590."

The late Dr. Paul Carus of Chicago, one of the leading freethinkers of America and publisher of the *Open Court,* was the son of the Superintendent-General of the Prussian State Church and himself a product of theological training in the University of Tuebingen, which recalls a remark of M. Anatole France, himself a freethinker, that unbelief is dependent on the theological seminaries for its leadership,—a statement certainly true of the Sulpician, Ernest Renan.

The United States Is at Last to Have Its Saint. John Nepomuk Neumann, Austrian by birth and fourth Roman Catholic bishop of Philadelphia, who was declared Venerable in 1896, is now to be advanced to full canonization. Neumann was a great builder of schools and churches in his day. One of the latter was named Saint Philomena,—a saint who never existed, the name having been taken from an inscription belonging to a pagan tomb and erroneously supposed to have been that of a young Christian. (Neumann's middle name was also of a nonexistent saint, St. John Nepomuk, the Jesuit patron of Bohemia.) To Neumann was due the building of some fifty churches in the diocese of Philadelphia, including the cathedral church.

The Baltimore Federation of Churches has been organized,—163 churches, representing twenty-one denominations together with the Y. M. C. A. and Y. W. C. A. taking part in the movement. Dr. John M. T. Finley of Johns Hopkins Hospital, who has just returned from France with a commission as Brigadier-General and decorated for exceptional war services, has been elected president. The public meeting ratifying this movement taxed the capacity of the largest theater of the city. Mr. Robert E. Speer delivered the address,—on "The Business of the Church To-day." There are all the indications of deep popular interest in this union enterprise.

The Salvation Army Has Obtained from the Public the Thirteen Million Dollars it asked for,—a clear indication of general confidence in its spirit and its efficiency. The money will go for such enterprises as the following: slum settlements from which radiate all forms of temporal and spiritual help to the families of the district; rescue homes for women; maternity hospitals in connection with the preceding work; industrial homes for men out of work; workingmen's hotels where a poor man can find a clean bed at nominal charge; children's homes for the care and training of orphaned or neglected children; young women's boarding houses for the help of girls in department stores and factories; Christmas dinners; fresh air camps for mothers and children; free employment bureaus; missing friends' bureau; prison work for the help of discharged prisoners and of their families during the term of incarceration; training schools for Salvation Army workers.

The Chronicle, an Episcopal Church Monthly, Reproduces an Invitation sent out by Father Staunton (of Vermont Congregationalist antecedents) to the members of his Sagada Mission in the Philippines:

"You and your families are cordially invited to be present at the celebration of the eleventh anniversary of the Mission of the Holy Virgin Mary, being the Festival of the Dedication and the Conception of the Blessed and Glorious Ever Virgin Mary, Mother of God."

Accompanying this invitation was an elaborate programme of services and sports covering three days and including a Solemn Mass. The *Parish Messenger* of the Church of Our Saviour, Philadelphia, comments on this as follows:

"The one great anxiety of the Church at the present time is how to meet its missionary obligation. The money of devout Evangelicals is applied to the spread of what is nothing less than Romanism-dilute. There are not five people in the Church of our Saviour (I do not know one) who would be willing to give a dollar to help along the work of this Mission in the Philippines."

As a consequence of these ritualistic tendencies in the Philippine Mission of the Episcopal Church, Bishop Graves in charge has forbidden the singing of the Ave Maria, the burning of candles and offering of flowers before the image of the Virgin, the Reservation of the Sacrament, the burning of a light before it and similar practices.

Pastor Stearns of Germantown Has This Message to Those Alarmed at the Growth of the I. W. W. "Turn to Isa. xliii. 13. There God says, '*I will work* and who can hinder it?'"

Grace Church, New York City, is contemplating the establishment of a People's Coöperative Community in a twelve-story structure, with dormitories for both men and women, restaurant, dining-rooms, library, reading-rooms, coöperative store, a department store, a family-apartment hotel, etc. The estimated cost will be five million dollars.

Mr. Singer, Who Has Come from Toronto to Detroit to Open Jewish Mission Work in that city, was recently taking dinner in a Jewish restaurant and was recognized by one who had known him in his Toronto Mission. A conversation on Christian themes started up which gradually brought about him many of the other guests.

"At last," says Mr. Singer, "I was on my feet literally preaching Christ in that restaurant. One confessed that he thought it might be true that the Lord Jesus was the promised Messiah and I therefore gave them Isa. ix. 6, 'Unto us a child is born, unto us a son is given.' I demanded that they should tell me of any person whom these words would fit apart from Christ, one who ever was or is called 'The mighty God.' Even those whose business it was to serve out the food in the kitchen left their posts and came into the lunchroom to witness the unusual thing that was taking place and I felt that the Lord was surely blessing His word."

Mr. Rzepecki, a Polish Baptist, is gathering a great following in Detroit. He has a Bible class on Friday evening numbering 260 or more, and the size of his Sunday meetings is determined by the size of the hall he is able to rent.

We Enjoy Reading of a Collection Made in the Italian Presbyterian Church in Brooklyn in aid of the Waldensian war orphans. It amounted to the sum of $238, "of which our generous sexton Mr. Nicholas Duva gave $150." One hundred and thirty-five families and individuals in this little Italian Church take the weekly envelopes for benevolence.

There are Scores and Scores of Little Plaza Towns in New Mexico, Neglected, Foreign, Belated. Miss Katherine Bennett relates the following: "I went up into one of the plaza towns where we have a (Presbyterian) school. An itinerant priest had just been there. He had ordered all the children to be taken from this school and sent to the Catholic school,—that is the public school! This school is taught in Spanish. Of the fifty-two children in the Mission school twenty-two were withdrawn amidst much wailing on the part of children and parents. The priest gathered all the Bibles he could find and had a public burning of them in the center of the plaza."

The Rev. Mr. Keyser is pastor of the Baptist Church in Rocky Ford, Colorado. There are some 500 Mexicans who have drifted into this little town and, being as sheep without a shepherd, have attracted the sympathy of Mr. Keyser. For two years he has been like a big brother to them and they come to him with all their troubles. They have learned that, despite their foreign tongue and sometimes unprepossessing appearance, they can depend upon his unfailing love and help. Lately the women of his church prepared a banquet for the Mexican men and some sixty overcame their diffidence and were present

at the Baptist Church. There were patriotic speeches and a social time. Mr. Keyser has secured from the border a Mexican pastor once a priest, full of fervor, who is evangelizing these people in Rocky Ford, Las Animas and Lamar.

Bristol, Connecticut, is not a large city nor is it well known, but it deserves to be. It subscribed five million dollars to Liberty Bonds and "went over" in all the drives,—Y. M. C. A., Red Cross, Armenian and the rest to the tune of $450,000. It has also, in war time, subscribed $193,000 for a Community Club with $150,000 more for endowment. It has put up a new parish house worth $50,000 and is now subscribing $50,000 for a new building for the American Board School at Smyrna. This building is to be known as Bristol Hall, for the city as a whole seems to have taken this particular cause upon its heart as a tribute to the present Congregational pastor of the city, a Bristol boy and a successful missionary in Asia Minor. Firms have contributed as firms to this building; the *Bristol Press* has run editorials and articles on the great work of this school for the young womanhood of the Levant; the very boys and girls in the city high school have been enlisted in the work of securing pledges. It is said in Turkey that you can tell the girls from the American School by the light on their faces. How many new smiling and shimmering faces will there not be in the Asia Minor of the coming generation because of this generous Connecticut town?

The School Campaign which Mr. Julius Rosenwald of Sears-Roebuck Company, Chicago, Is Backing has already resulted in the construction of 609 new schoolhouses for negroes in the rural South. The negroes themselves raise a portion of the amount needed and Mr. Rosenwald donates the rest. The money is gathered in community meetings in which nearly every family of the neighborhood is present. Pledges are made in cash, labor or material. In this connection it should be remarked that there seems to be a marked change in the attitude of the educational authorities in the South in the matter of negro education. The Department of Education of North Carolina proposes to provide a good high school for colored girls and boys in every county. The Legislature of South Carolina has appropriated $74,000 for the annual work of the State Colored Agricultural and Mechanical College at Orangeburg. The Legislature of Louisiana has appropriated money for a new building at the state school for colored youth. The county school boards are paying for the larger part of the Jeanes teachers' salaries throughout the South. There are now seventy-three county training schools in the South as against fifty-four last year. These advances in education among the negroes of the South are not unlikely in the near future to have important bearings upon the missionary education problems of Africa.

The Lord's Day. Seventh-Day Adventists aver that not till the Emperor Constantine, was the Lord's Day kept as the rest and worship day of the Christian Church. The *Defender* has done well to collate from patristic sources the testimony of seven Church Fathers on this point. All but Augustine antedated the reign of Constantine.

Ignatius of Antioch, a disciple of John who survived him only a few years, wrote, in 101:

"Those who were concerned with old things have come to newness of confidence, no longer keeping Sabbaths but living according to the Lord's Day, on which our life as risen again through Him depends. Let us no more Sabbatize.

Barnabas in a letter dated at the beginning of the second century wrote:

"We keep the eighth day with joy on which day Jesus also arose from the dead."

Irenæus, Bishop of Lyons who had associated with the apostles, wrote in 167:

"On the Lord's Day every one of us Christians keeps the Sabbath."

Clement of Alexandria wrote in 194:

"The old Seventh Day has become nothing more than a working day."

Tertullian wrote in 200:

"The Lord's Day is the holy day of the Christian Church. We have nothing to do with the Sabbath."

Origen in 225 wrote:

"To keep the Lord's Day is one of the marks of the perfect Christian."

Augustine declared that

"the Lord's Day was established by Christ. The Lord's Day was by the Resurrection declared to Christians and from that very time it began to be celebrated as the Christian festival."

The Blessed Hope. The welter of national jealousy and class war, industrial strife and race antagonism in which the whole world is involved is hardly that which was anticipated before peace came. "Reconstruction" along the lines of the highest ideals was the immediate programme looked for. Yet how far are we from all that! Even the Peace Congress planned on such lofty levels by President Wilson seems to have greatly degenerated. The whole world is sick,—Russia broken in pieces and tortured by Bolshevism, India starving and seething with rebellion, Germany prostrate, Armenia hardly gasping into life again, Ireland aflame, Korea under the oppressor's heel, China rent with civil war, Mexico in chronic disorder. Nations burdened with debt, swept with epidemics, attacked with devastating labor troubles! Never in history has the outlook been more *universally* threatening. One has but to compare the Europe of to-day with that of the third and fourth centuries A. D. which Mommsen describes as the world's Golden Age, to realize what a broken reed "Progress" is.

Mr. Thomas Hardy, the English novelist, has written in "The Darkling Thrush" what may serve as a parable of the age's sorrowful situation and the Church's hope. He describes a sullen wintry day suddenly enlivened by the note of a bird.

"At once a voice arose among
The bleak twigs overhead,
In a full-hearted evensong
Of joy illimited;
An aged thrush, frail, gaunt, and small,
In blast-beruffled plume,
Had chosen thus to fling his soul
Upon the growing gloom.

"So little cause for carollings
Of such ecstatic sound
Was written on terrestrial things
Afar or nigh around,
That I could think there trembled through
His happy good-night air
Some blessed hope whereof he knew
And I was unaware."

M. Chastand of Nantes. Out of the McAll Mission have developed a group of *Fraternités* which, while putting evangelization first, have worked out an effective practical programme of Christian social activity. That of M. Henri Nick at Lille has been one of the most useful of these. The *Fraternité* at Nantes, which is under the capable direction of M. Emmanuel Chastand, has taken on new activities since the war began. The Government requisitioned it as a military hospital, putting M. Chastand in charge. When it was handed back to its directors it was reorganized into a school for mutilated men. In this line it has been so successful that the municipality and State have granted 500,000 francs for a factory where these derelicts of the war may learn new trades and work at them productively. M. Chastand is at the head and has become a veritable genius in devising substitutes for lost members. Mr. John Crosby Brown writing in *Christian Work* says:

"These substitutes are designed by the director and manufactured in their entirety on the premises by the wounded men themselves. So greatly have these artificial limbs been developed that a man with one arm or one leg is actually able to climb a ladder. Watchmaking, wooden shoes, carpentry, tinsmith work, auto-mechanics, metal pulling, mechanical drawing, metal turning, tailoring and painting are among the trades taught. So great is the proficiency of the wounded men that they are frequently employed by the A. E. F. at Nantes to repair autos and to make new uniforms."

In addition to these new activities the Nantes *Fraternité* still continues its work for children, its clubs, sports and extensive agencies of coöperation, advice and medical relief.

The Reaction of This Samaritan Work on the Proletarian Consciousness. The thousands of working men of Nantes factories have watched M. Chastand's work for some years and have been greatly impressed with it. The religion they were brought up in is identified with the reaction in Europe and they have cut adrift from it. Here is a new phenomenon, a religion of love and sympathy and enlightenment. M. Chastand is saluted in the streets by wageworkers; the Socialist confederation has more than

once offered him their hall. He has been proposed for a seat in the municipal council of the town and has received many votes for mayor.

"Yet," Mr. Brown tells us, "he has won these triumphs by no compromise with any kind of disintegrating social movement. He has preached only the Gospel message of fraternity and brotherly love."

Numbers of Anarchists who have become disillusioned by the selfishness and pettiness of their comrades of direct action have found under M. Chastand's guidance a better way for social amelioration. One Anarchist leader who had gradually come to the Christian standpoint was to speak at a great meeting of his associates. He decided to take this occasion to announce his conversion to Christ and did so. Plots to kill him resulted which, however, never came to a head. Another labor leader who had shut his wife out of doors for going to M. Chastand's meetings said with astonishment when the latter called on him and read from the Bible (a book which he had never before seen), "Why, there is nothing in this which militates against the condition of equality and fraternity among men!" He has since abandoned the propaganda of violence for the Christian life.

In the history of Protestant France Nantes is a name with disappointing and sorrowful connotations. It is heartening to hear of new associations which promise for the old French city a fragrant future.

"The Social and Religious Life of Italians in America." This theme is treated by the Rev. Mr. Sartorio in a volume of the same title* in a way calculated to quicken sympathy and develop an intelligent understanding of these strangers within our gates. For strangers they feel themselves to be.

"One of the surprises of my life is to hear from time to time, especially from Italian women who have lived for years in America: 'I have been down to America to-day,' *i.e.*, a few blocks outside the Italian colony. . . . . 'My barber who has been in this country twenty-eight years was dumbfounded when I told him that six people out of seven in America were Protestant. He had gone about for twenty-eight years tipping his hat to every church thinking them all Roman Catholic.'"

The writer also tells the Italian explanation of Thanksgiving Day. *Tacchin* is the Italian for turkey. The thing is obvious. Tacchinsgiving Day—Turkey-giving day,—the day the Americans give away turkeys!

Of the 300,000 Italians coming annually to the United States before the war, all but 40,000 are from South Italy. Contrary to current opinion, the ratio of criminality is not large. In 1914, of 65,247 Italian women admitted only eight were turned back for immorality. Out of every 28,000 Italians in the city of New York there is only one in Blackwell's Island Almshouse. Mr. Forbes, the president of the Society for the Prevention of Mendicancy in New York, says that he has never seen or heard of an Italian tramp. In New York City alone Italians now own $100,000,000 of real estate and have $24,000,000 on deposit in savings banks.

Mr. Sartorio affirms that 60 per cent of the Italian immigrants are completely free from Catholic control after a few years' residence in America. Yet the Church of Rome is making great efforts to retain to itself those who remain. The Knights of Columbus is swelling its ranks with recruits of Italian extraction and Italian children in the public schools feel the Roman pressure through Roman Catholic teachers.

The Re-Creative Work of the Gospel. Mr. Sartorio has charge of an Episcopal Mission among Italians at the Boston North End. He tells us that Italy will never be Protestant and advises good Roman Catholic Italians to stick to their Church. "They will be an inspiring element among their brethren." Well, as to the first statement one might at one time have said the same thing of Scotland and Germany, of China and India,—and been mistaken. As to the second, one can only ask what spiritual help there can be for a spiritually minded Italian from priests who debate for hours on such subjects as "The Validity of the Mass Celebrated with Wine Unduly Sugared" (p. 109). No, there is a better way and *it is a way out.* Mr. Sartorio himself illustrates. He was summering in the Berkshire Hills when an Italian called on him, to his great

*Published by Christopher Publishing House, Boston.

surprise, and invited him to preach at a prayer meeting in the local Baptist Church.

"When I went there I found fourteen Italians present and they told me the story which I often hear among my people: 'We were without religion, living only for the material advantages that America offered us. One day a Christian man, a minister of this church, spoke to us of Christ, the Saviour, and we found a new life at the foot of the Cross.' They went on to tell me of other groups who were attached to Evangelical churches here and there throughout the district; yet that was the first time that they had heard the Gospel in their own language."

Congress of Evangelical Christians in Madrid. This Congress of Spanish Christians, bringing together as it did more than a thousand delegates, has had a heartening influence upon the whole Christian Church in Spain. A writer in a Spanish exchange, commenting upon the not uncommon slur that Spanish Protestants are "few, poor and ignorant," declares that this Congress has given a complete *démenti* to all such statements.

"We are not so few! For six or seven days representatives came unceasingly, a great number of them never having been in Madrid before. Received by members of the commission on hospitality, lodged, and provided with programmes and badges, these brethren felt wholly at home and in a congenial atmosphere. The Congress has been a demonstration of the numerical importance of Spanish Protestantism. In the Kingdom of God numbers are not the essential thing, yet they have their importance, too. They bring an extraordinary heartening and inspiring power. Brethren who have suffered from isolation have felt their hearts fill when, in these meetings, in church or theater, they have seen the sea of heads and overflowing house.

"We are not so poor! Spanish Evangelicals are doubtless not a moneyed people,—their best clothes obviously show that. Yet we have felt in meeting hundreds of our coreligionists that God had blest them in health, home and material interests. No, we are not so poor! The subscriptions for the work of the Gospel bear witness to that. The believers in the Gospel have entered into possession of riches which they would not barter for all the riches in the world. This Congress has convinced us more than ever before of the great wealth of faith, Christian virtue and character which our Protestantism stands for. Our people are an *élite* in Spain, a company of the best. We think of our brethren scattered through the country as a leaven of righteousness for the spiritual enrichment of our poor land.

"We are not so ignorant! We have listened to splendid speeches, the composition of which evinced knowledge in those who made them. And the capacity of understanding them is proof of the culture of those who listened to them. Theirs is not the faith of the *carbonero*. Their faculties have been educated. They hear with understanding, sing with understanding and believe with understanding. They have been taught of the Great Preceptor, the Holy Spirit. . . . They have handled the problems of the Kingdom of God in Spain with great wisdom."

From an Address of Señor Araujo at the Congress. "Perhaps the dominating note in all the sessions of this Congress has been a sane, overflowing joy. Anyone present would not get the impression that religion is a thing of gloom. Here to-day are a thousand Spanish delegates representing many thousands in Madrid and the provinces, who by their song, their emblems, their applause proclaim that they have made a happy choice of Christ,—the Christ of the Gospel, not the Christ of superstition, the living Saviour, Master and King of the heart. To their fellow countrymen they would say with the Apostle Paul, 'We would that ye all were altogether as we, except these bonds.'

"But our compatriots must understand that there is nothing of personal vainglory in these words. Of ourselves we are neither better nor more pious nor wiser nor more happy than the generality of our people. There is nothing in ourselves which establishes a superior feeling of satisfaction but only what we have received from God in accepting Christianity as interpreted evangelically, that is to say, in the only manner which conforms to its original spirit. By means of the Gospel, believed and appropriated to the needs of our soul, the Person of Christ, the Great Reality of the spiritual world has communicated to us the blessings which He can and desires to communicate when superstition and error in those that call themselves His do not put hindrances in the way of His grace."

To those who say that Protestantism is good, a cult of the interior life contrasting with the externalism of Catholicism, yet unsuited to the Spanish character and fated never to be the religion of Spain, Señor Araujo replies:

"A similar gulf extended between the spirit and teaching of Jesus and the religiosity of the Jewish people of His day. Alien was the Christian religion when it first came to our land in the visit of the

Apostle Paul. An alien intruder, Boniface, when he cut down with axe blows the sacred tree of the Germans; Augustine, when disembarking in England as missionary; Remigius, when he said to Clovis in baptizing that heathen king: 'Adore what you have burned and burn what you have adored.' New and strange is the Gospel wherever self-denying missionaries have brought it, fulfilling the command of the Saviour. Yet this is far from saying that it is an exotic since the truth can never be an exotic in any part of the world."

Spain and the Faith of Christ. "When the Reformation broke out in Europe its principles were as foreign to the countries which accepted it as to Spain. The same superstitions, the same errors, the same materialistic cults, the same abandonment of Christian rights in Germany, Sweden and in England as in Spain. My dear friend, Patricio Gomez, showed me yesterday evidence from that period which convinces him that if the cruel repression of the Reformation had been delayed but some months only, all Spain would have been won to the heresy. This is a fact which ought to keep our countrymen from joining the refrain of those who taboo the foreign in religion yet hold it to be good form to indulge in five o'clock tea, to play English games such as bridge and tennis, to eat *à la Français* and to follow the latest London and Paris styles."

After referring to the breakdown of Catholicism in Spain, Señor Araujo continues:

"But it is not Christianity which has gone bankrupt. In the measure that it has been put into practice it has borne its fruits. According as it has been unknown or despised it has proved useless, not because of its inefficacy but because of the want of indispensable application. No one can, no individual has ever, drawn from the Gospel of Christ all the good which he can get from it. And in Spain (we can say it aloud), Christianity has not been applied in even the most elementary way,—either in the direct relations of the soul to God, in the practices of worship or in the life and operation of the Church. Hence the Spanish people as a whole are superstitious or unbelieving,—not spiritual and Christian. . . . . Christianity does not in the least, with its teaching of a future life, paralyze efforts for the amelioration of the present life. But superstition does. Lenine had perceived this when he wrote 'Religion is the opiate of the people' and placed it under an ikon in a niche in a Moscow street. But he never could have placed this phrase on the cover of the Gospels since these teach us to pray God that His Holy Kingdom come upon this earth of sorrow and injustice. . . . ."

Archeological Notes. In the Quarterly Statement of the Palestine Exploration Fund, Major F. W. Stephens gives particulars of the great work of supplying Jerusalem with water. When General Allenby entered the city a water famine became imminent. At the end of six months a million gallons were pouring in daily. Certain supposed springs on the Hebron road were tapped as being the most promising source of supply. As the work proceeded it was found that these springs were in reality outlets of a great ancient aqueduct and underground reservoir antedating the Christian era. This reservoir proved to be in the neighborhood of Hebron. (Cf. Josh. xv. 13-19.) The aqueduct, after being repaired, has been shown to be amply sufficient to furnish Jerusalem with its needed water. But now the question arises, When and by whom was this ancient water system constructed? The engineer, having done his work, the field is open for the archeologists.

That works of this sort were successfully carried out in Palestinian antiquity is proved by the conduit of Siloam with its inscription. This conduit was cut through 1708 feet of solid rock in order to bring water from outside the city walls into the Pool of Siloam. How accurately this piece of engineering was accomplished appears from the inscription:

"Behold the excavation. Now this is the history of the excavation. While the excavators were lifting up the pick, each towards his neighbor, and while there were yet three cubits to excavate, there was heard the voice of one man calling to his neighbor, for there was an excess in the rock on the right hand and on the left. And after that on the day of excavating, the excavators had struck pick against pick, one against the other, the waters flowed from the Spring to the Pool for a distance of 1200 cubits. And a hundred cubits was the height of the rock over the heads of the excavators."

In other words, the two parties working from each end met as precisely as those who drive present-day tunnels. Yet this conduit antedates the reign of Hezekiah.

A Novel Hypothesis. Dr. Kyle reports in the *Sunday School Times* on a paper by Dr. Wilfred Schoff of the Philadelphia Commercial Museum. This has to do with the xxviith of Ezekiel

which Mr. Schoff thinks was not really aimed at Tyre but at Babylon. Its purpose was the encouragement of Jewish exiles in the latter city, cryptic language being used in order not to excite Babylonish disapprobation. The description of Tyrian commerce in geographical terms is, Mr. Schoff contends, made up of an inventory of those things required for the construction of the Tabernacle in the wilderness, the priests' portion of the spoil described in Numbers xviii., and the materials required for the building of Solomon's Temple and nothing else.

"These objects had been carried away by the Babylonians and the service of the priests had been interrupted by the exile; thus by this allegorical use of these objects the sin of Babylon against Israel was portrayed and denounced, and hope was set before the exiles."

We shall look with interest for the publication of this monograph since, as Dr. Kyle explains, it has its bearing upon one of the contentions that the so-called Priest Code (Exodus ii.-Numbers xxxvi. inclusive) was written long after Ezekiel's day. In fact, certain critics insist that chapters xl.-xlviii., the Priest Code of Ezekiel, constituted the base for the alleged later document. Personally, we believe that the answer to this has never been met. He acknowledged the resemblances of the two documents, quoting eighty-one passages from the Exodus-Numbers code which have exact verbal correspondences in eighty-three passages of the Ezekiel code. But he insisted that Ezekiel borrowed from the Pentateuchal code and not the reverse. Ezekiel uses some twenty-eight passages with expressions occurring in other and earlier parts of the Old Testament; the Exodus-Numbers Priest Code makes no such quotations, obviously because there were no Scriptures extant to borrow from when Moses wrote. In other words, Ezekiel is the later document.

The Death of Bishop Lefroy of Calcutta. In the Death of Bishop Lefroy of Calcutta, the Metropolitan of India, a great missionary to the Moslems has been lost to the Church. Dr. Lefroy, whose name suggests his Huguenot ancestry, was a member of the Cambridge Mission at Delhi during the early years of his life. Here he became a past master in bazaar preaching, the most difficult form of mission work because of the insult and annoyance to which the preacher is constantly subjected by fanatics. But finally his work in the open air was transferred indoors as a consequence of interesting circumstances which the *Mission Field* recounts:

"The first of these opportunities came by what seemed a pure accident. He was preaching in the bazaar when a Mohammedan controversialist alleged that there were discrepancies in the Gospel accounts of the Crucifixion. They had to look up passages; the light was bad and the Mohammedan complained that he could not see. Lefroy quite casually asked why they could not meet under better conditions. The unexpected reply to this was an invitation to one of the mosques of Delhi. Lefroy accepted and went expecting to find twenty. There were three hundred there including Mohammedan *maulvis* with copies of the Koran and books of reference. Thus began a series of remarkable meetings at which sometimes more than a thousand Moslems were present. The subject of the conference was always chosen beforehand and each of the protagonists, the Mohammedan and the Christian, was allowed a fixed time to give the presentation of his faith."

Out of these meetings came the erection of a building for just this type of courteous conference between Christians and Mohammedans. The debates in Bickersteth Hall were held Friday afternoons, a time when the Mohammedan theological schools were closed. For many years joint meetings of this type continued. They were marked by good order and mutual courtesy. In fact, there was a certain amount of pride in the orderly conduct of controversy. Dr. Lefroy's winning manner, fine presence, sense of humor and absolute command of the native language made him an ideal leader in the enterprise. On one occasion a blind man tried to make preaching impossible by pouring out blasphemies and personal abuse. He was finally led to Christ by the truthfulness and patience which he witnessed in Christian preachers and actually became one of Dr. Lefroy's valuable workers. At another time two rival schools of Mohammedans got into controversy in the hall. Bishop Lefroy secured for one who was being shouted down a reluctant hearing. His speech was written and he

sought a lamp by means of which to read it but the light had been extinguished by one of the rival sect. When Bishop Lefroy himself procured another light he was able to proceed!

"Dr. Lefroy belonged to that order of men in whom the intellectual gifts shine out conspicuously. But greater still were his love, his courtesy and his patience."

An Appeal from Mohammedan India in Behalf of Turkey. This was sent to Mr. Balfour, Secretary of State for Foreign Affairs, by a group of influential Moslems in India. It protests in vigorous language against the fate which the Allies have fixed for the Turkish Empire. The language is almost threatening in view of England's position in the Mohammedan world.

"The evidence as to the depth of feeling not only among the vast Mussulman population in India but also among the Afghans and the frontier tribes (who form the bulk of the Mussulman element in the Indian Army) against the dismemberment of Turkey and in favor of her prestige is accumulating day by day.

"With regard to the suggested creation of a Jewish State in Palestine we desire to observe that if the Peace Conference were to decide to create that Province into a self-governing State, the entire Mussulman world would resent its being placed under any but a Mussulman ruler, whatever other form the Government should take. Not only is Jerusalem intimately associated with the Mussulman religion and Mussulman religious traditions but in the long course of fourteen centuries the land has become covered with the memorials of the Mussulman faith. To convert it into a Jewish State or to place it under a Jewish ruler would be most repugnant to Mussulman feelings. . . . ."

Finally these remonstrants ask that the new Government of Armenia should safeguard the rights and interests of the large Mussulman population inhabiting that province "and that they should be protected from persecution." Poor Turkish lambs at the mercy of the wolfish Armenian orphans! Who would not rush to their rescue!

This document furnishes another good reason why the United States should accept the mandate for the new Armenia—and even a joint protectorate over the coming Zionist State. No country has made the investments in Armenia that America has; none has a deeper interest in the Jewish problem in view of the possibility at any moment of a deluge of Jewish immigration into the United States. Afghan and Indian and Egyptian Mussulmans could not bluff our Government into an opportunist policy if it should attempt to deal righteously with Turkey. We are not so sure about official England when its Moslem entanglements in Asia and Africa are taken into consideration.

The Worlds Were Framed by the Word of God. The hit-or-miss wing of Evolutionists—those who look upon the theory of design as superstition and attribute all to the blind play of forces—have been again hard hit,—this time in the discovery of Robert Bárány, Lecturer in Aural Surgery in the University of Vienna, that the ear is not only a hearing but a balancing organ. The action of every muscle in the body is influenced by messages, or stimuli, which arise in the semicircular canals of the ear. The basal design of the labyrinth is a minute closed sack filled with fluid. On its floor is a carpet of cells bearing cilia. On each cilia is poised a load. The slightest change in the position of the body is accompanied by a change in the position and load of the cilia. In a manner which we can only guess, the mechanical bending of the cilia is converted by these basal cells into nerve stimuli. Thus the canalicular mechanism of the ear establishes a connection with every part of the executive elements of the central nervous system. The internal ear is a balancing mechanism,—a sense organ providing the body with a knowledge of its position and movements. The infinite complexity of this hardly opened field of investigation makes incredible any other theory of origin than that of the infinite ingenuity of the Creator.

Mr. Clutton-Brock Disavows Herbert Spencerism. Mr. Clutton-Brock writes on "Religion Now" (*i.e.*, in England) in the July *Atlantic*. Certain sentences are interesting coming from this source *although* the article as a whole can hardly be deemed important. He says:

"The war has increased the desire for belief not only in the weak who seek conso-

lation at all costs but also in the strong who see that science has not made us wise about the nature of the universe or our own nature. We know in our hearts that not only the Germans but all of us have been fools; *we have believed something sillier than the silliest version of Christianity,—namely, that mankind was advancing toward perfection by some mechanical process called Evolution.* This process we thought of as imposed on us by the nature of things. All we had to do was not to impede it by faith or anything else. . . . .

"Before the war it was a commonplace to sneer at the Christian doctrine of vicarious sacrifice, the doctrine of redemption. In our shallowness and comfort we said it was immoral but now we know that the world is saved and faith in the universe is preserved by vicarious sacrifice. . . . . What is the aim of life? We believe there is an answer that we can find, millions of us believe that Christ found it, if only we can understand His words and reëxpress them in our own."

Brief Notes From Abroad. **On the First Easter of Soviet, Russia,** the Bolshevik papers printed on their first page, "One Hundred Years Ago To-day Karl Marx Was Born," as a substitute for the Easter greeting, "Christ Is Risen," which Russian newspapers were formerly obliged to print.

The Bolshevik Leader in Hungary, Bela Kun, is a Jew,—his real name being not Kun but Cohen.

The Famous Statue of the Madonna, which was set up in Prague in 1620 in honor of the victory of the White Mountain which put the Jesuits and the Counter-Reformation in the saddle in Bohemia for three hundred years, was thrown down in the Revolution of last November.

An Article on St. Sophia in the *Constructive Review* brings out the interesting fact that much of the Christian decoration of the church is still observable.

"The mosiacs of the side naves and of the upper gallery have not been marred at all. At night when the interior of the mosque is illuminated by thousands of candelabra you see, by an effect of light, the crosses set in these mosaics."

The gold wash with which the Turks have sought to conceal the Christian emblems has, in many places, peeled. On one wall of the narthex can still be seen the Emperor prostrate at the feet of Christ and the Madonna presenting her Son to the people for adoration. The writer affirms that the Turks feel for this church no little hostility.

"It has remained in their eyes much more a disaffected church than a national mosque. They feel that they can never efface its intrinsic Christian character wrought into its very stones."

M. Frederic Christol is the name of a missionary of the Paris Evangelical Mission stationed in South Africa which recurs often in the Society's Reports. M. Christol was originally an artist and was converted in a McAll Mission hall shortly after the war of '70-71 in which he was a soldier. He gave up a brilliant career to serve with M. Coillard among the Basutos.

The Government of Bengal Has Proscribed Dr. Samuel Zwemer's Authoritative Book on Islam and confiscated copies of it. The British Government in India as well as in Egypt and the Soudan seems to be intimidated by Mohammedanism. "Islam" was published in England twelve years before the Indian Press Act of 1910 went into operation.

Pastor Riccardo Santi is now in this country in behalf of the *Casa Materna,* The Mother House, of Naples. This is an orphanage with fifty children of from five to twelve. The hardships of these little ones during the war were extreme. Pastor Santi had nothing to give them for each meal but three dried figs and black bread that a dog would find hard to eat. Yet he says the Lord helped him through in spite of all and blessed him.

"You who love Christ help me save the children He loved. You who love Italy help me save the orphans of the war. You who love humanity help me in the education of honest and useful citizens for to-morrow."

Riccardo Santi,
Via Cimbri 8, Naples.

We may add that Pastor Santi was, himself, an orphan brought up at the Methodist Industrial School at Venice. Besides his orphanage work he is pastor of five churches in and near Naples. His orphanage is shortly to be moved to a new site outside the city where gardening and sea bathing will be possible and will be enlarged to accommodate three hundred.

THE MISSION FIELD.

A Chinese John the Baptist is the title of a biographical sketch in the *Yenping Pagoda Herald.* This man a year ago entered the Bible class at the Yenping Mission and by his mental gifts and application soon headed the form. He was of good family, his father having been a first-degree literary man. His spiritual growth proved as marked as his intellectual. Presently he began preaching and wherever he went there was a demand for his return. Finally he finished his course and went out into the work of evangelization.

The field he chose was a beautiful tract of mountain and vale, cursed, however, with brigands who seemed to be the appropriate followers of the tiger-god whose temple stood in the village. Burning and plundering were normal incidents. In the plain below the village, soldiers were in evidence, supposedly protecting the harried population but actually living as cruel parasites on them.

"Into this valley the young preacher descended with his Bible and hymn book. He found a few Christians and he gathered more until his flock numbered about two hundred. He made the home of one of the members at the end of the main street his chapel and there he preached love and peace and righteousness and judgment. For a year he raised his voice fearlessly against the extortion and cruelty he saw about him and was hated for so doing. Then one night they seized him, held him in the temple on the charge of being in league with brigands, and finally without a trial stripped him of his clothes and led him through the streets, not to the usual place of execution, but toward the chapel door. He fainted on the way and so they killed him there by the roadside, by chopping off his head. Not satisfied with this they mutilated the body in ways too horrible to tell. The day following they decapitated on the same spot the church member who had given his home for the use of the church."

Another preacher is soon to go over the range into that valley to gather together the scattered flock again.

Bandits and Soldiers as Upper and Nether Millstones are grinding the suffering Chinese to powder. This has gone so far in one place near the Yenping Mission that a large fortification has been put up by a leading man of the countryside to serve as a city of refuge against marauders. It is one hundred and ten feet square, thirty feet high, with no windows but gunholes, watchtowers at the corners, and a big iron gate at the entrance. This village stronghold, which, with its 160 rooms is large enough to accommodate 1500 people and which is always provisioned for a six months' siege, has been constructed at a cost of $20,000 by a Mr. Ling, the leading Christian of the community. Mr. Ling also shows his public spirit by guaranteeing to the brigands the monthly assessment of $60, on default of the payment of which the village would soon be burned to the ground.

Until a few months ago he was a devout Buddhist. Now the place of idols in his home is covered with a copy of the Ten Commandments. The upper story of his house has been altered into a chapel where regular preaching services are held weekly for the people of the village.

"That night," says a writer in the *Yenping Pagoda Herald,* "tired and sleepy we sat through family prayers when all the men of the village gathered as is their wont for their evening worship. We were awakened the next morning very early by the opening hymn of Mr. Ling's morning devotions. He prayed fervently and chanted the Scriptures in the same intonations that the priests use in reading their chants."

As a Buddhist he had for years spent hours daily in worship but without inner satisfaction. The life of various Christians of his acquaintance impressed him and led him finally to Christ Himself. He himself preaches and has lately subscribed money for a Christian school in his village, together with the salaries of two teachers.

The Genesis of a Promising Movement. The evangelization of Chinese students in America is urged by a writer in the *Continent.* This was borne in strongly on him when reading of a proposal now under consideration by the largest industrial concern in China, the Han Meh Ping Coal and Iron Company, to build on its grounds a $400,000 temple *to a former director-general!* The managers and engineers of this Company are almost without exception foreign trained and many of them

attended American institutions! The happy reflex of Christian teaching of Chinese in America is illustrated in a mission report by the case of a new development at Bangkok Christian College. Last year one of the strongest Chinese schools in Bangkok had an enrollment of about two hundred. It was provided with an elaborately furnished idol temple yet the backers of the school were divided as to the desirability of having this symbol of the past on the grounds. Some weeks ago half of the students and the entire teaching staff of six persons seceded and asked for admission to Bangkok Christian College. They are now receiving daily Bible instruction in connection with other courses and although none are Christians it is probable that they soon will be.

One factor in this movement has been the influence of a Chinese student converted in college at Bethlehem, Pennsylvania. He is a bright boy and fondly admired by his father. When, therefore, he wrote home of his conversion and urged the claims of Christ, the father withdrew his support from the Bangkok heathen school and with other friends went to work to open a school for Chinese under Christian influence. The outcome is that the Bangkok Christian College is now in possession of an adjoining property worth 41,000 *ticals,* given by local Chinese. There are two residences on this ground. An additional building with dormitory and classrooms will soon be erected at a cost of 50,000 *ticals.* This also is covered by Chinese subscription. More than a hundred Chinese students have already crowded into this new department of the college. As Bangkok has a Chinese population of about 300,000 one can readily see the importance of this new development. Volunteer teachers from America are wanted to help in the college work.

The Arya Samaj. This organization is hardly forty years old yet it represents now the dominant creed in Hindu educated circles. A writer in the *East and the West* characterizes it as rationalist, nationalist and materialist. Its rationalism is akin to that of Unitarianism,—"the doctrine of the Trinity is absurd, Incarnation is impossible, Atonement cruel and unreasonable, miracles fabrications, prayer useless unless as mental exercises, etc." The Arya Samaj is bitterly hostile to the British *raj.* Its nationalism is so fanatical as to assert that India is to be the ruling nation of the world, her present subject condition being due to a mere accident of *karmic* retribution. As to its materialism this follows its denial of eternal salvation. There being no permanent release from the cycle of births and deaths, let us eat and drink and make the best of a bad situation.

The idea that Arya Samaj is a halfway house to Christianity is about as true as a similar affirmation would be regarding New England Unitarianism. According to the authority we quote, it is the most bitter opponent of Christianity and Christian Missions in India.

In current mission reports one gets glimpses of its sinister activities. The English Methodists have prosperous work among the outcaste Doms of Benares. Recently by the liberal use of bribes the Samaj succeeded in detaching some thirty-five of these simple-minded children from the Church and attaching them to the Samaj. A rich Samajist who has just built himself a 200,000-*rupee* house distributed 1500 *rupees* among them which was quickly squandered. A later report says that the first batch of these Doms has been readmitted to the Church upon public confession of repentance.

At Faizabad where the Samajists have captured the municipal board they have, through this board, demanded that the famous iron pulpit in the Chouk used for many years by Padre Elliott for open-air evangelism be turned over for two days in the week for Samajist preaching. A small tempest is brewing over this. The Samajists are very jealous of the successful evangelism of a native Christian from this pulpit.

Mission Incidents. A Story Is Told in South Honan of a Confucian Teacher who, before he became a Christian, used to keep tally with his conscience thus. He had three bags in a row,—the right one with black beans in it, the left with yellow beans and the other empty. When he did something his conscience rebuked him for he put a black bean in the empty bag and a yellow one when he did some specially good act. At the end of each month he counted the beans in the center bag and

if the black predominated he set about doing acts of merit such as buying live fish and setting them free until he felt he had evened things up. Then he went on again with the tally.

A Preaching Trip with Stereopticon gives to the Rev. Paul Abbott of Chefoo an audience of hundreds every evening. The Life of Christ, Bible Stories, Pilgrim's Progress and assorted views, draw folks from villages all about, many of them coming from miles away. Mr. Abbott writes:

"In one of the women's meetings a strange thing happened which came to my ears afterward. The husband of one of the women sent for her to come home as their month-old baby had just died. She left the room, went home and looked at the child, told her husband to bury it and returned to see the remainder of the pictures. The child was a girl and what does a girl count! Furthermore, it was sickly. 'Can a woman forget her sucking child?' Not in Christian homes, but in heathen China, Yes!"

Mr. Pollard of the English Methodist Mission to the Miaos of Yunnan Translated the New Testament into Miao. He related the following incident:

"When I was dealing with the passage describing how Jesus took a child into His arms and used him as a text for the disciples, my Miao assistant pressed me to add the word 'kissed' to the translation. I said it was not there. 'But,' said he, 'it must be there. Jesus must have kissed the little one. He couldn't have helped it.' And so it stands in the version to-day!"

Two Little Human Stories of Church Life in China are printed in *China's Millions*. The first is entitled **"The Lord's Apple Tree."** A Chinese evangelist called on a Christian woman for help in Christian enterprises. At first she hung back but finally agreed to donate the fruit of an apple tree in the corner of her field. This she knew to be of little value, but strange to say this particular year when the blossoms came out none was so abundantly covered and later the fruit, instead of being small and wormy as in former years, proved sound to the core and of genuine quality. With the ripening of the fruit came the evangelist to claim the promise made. The woman led him into the little orchard and when he saw the tree laden with beautiful apples he could not but exclaim, "Why, Mrs. Wang, you have given the best tree in your garden to the Lord!" To his surprise she burst into tears. "I thought," she said, "to give the worst to Him but He sent His rain and sunshine and made it what it is, beautiful and good, a gift for Himself."

The other, **"The Church Pig"** is like unto it. A man in China bought two little pigs, promising to give to the church the proceeds of the sale of the first when grown. As the days passed the church pig proved unusually fat and flourishing and the man began to regret his promise. When the time for sale came round all thought of his promise had disappeared. He started for market, driving the pigs ahead. But the church pig, which ordinarily was docile enough, to-day showed itself unaccountably perverse, took to all the side alleys and finally ran away in earnest. The streets were crowded with people, he could not abandon his own pig to hunt up the truant one. There was little doubt but that the stray pig would soon be appropriated by some conscienceless person and that he ran the risk of losing both if he hunted it out. So he felt constrained perforce to continue to the market with the remaining one, which he sold.

Later in the day he was wending his way home sad at heart and feeling that God had been punishing him for breaking his promise when, passing the little chapel, what should he see lying calmly in front of the steps but the old church pig, as if it were saying, "Here I belong and here I mean to stay." After that the matter was settled and the gift made to the church without a murmur.

Humor in Missions. The bubonic plague having broken out with great severity in certain districts of Nyasaland, the Government declared a "rat war." The Scotch Mission, in order to assist, decreed that for one term the only fees that would be received would be rat tails. Fifty was the fee for one class, twenty-four for another, and so on. And it was also announced from the pulpit that no gift would be so welcome to the deacons in their monthly collecting or in the church plate on Sunday as **little bundles of rats' tails.** The Government stood ready to exchange gold for them.

The Rev. Donald Fraser writes of these measures:

"They seem to have cleansed the land, for there has been no further outbreak. The schools and churches connected with Loudon took up their fees and collections in rat tails for a few weeks and received over 70,000. The plague doctor in the valley carried on his campaign so thoroughly throughout the year that he collected about a million and a half rats from the people."

A Japanese evangelist who is working with the Rev. J. W. Hassel of the Southern Presbyterian Mission in Japan has two little daughters who bear the names, respectively, of **The Law and The Gospel.**

Brief Mission Notes. There Is a Little Chinese Church at Se Chia Chiao, an outstation of Tientsin, which has a diminutive property—40 by 150 feet—occupied by church, boys' school of seventy-five and girls' school of forty. "I hope we may be forgiven for packing people into that church the way we have to," writes the Rev. Charles Stanley. This crowded, busy, service-giving church runs a sort of free vaccination bureau. Last year they vaccinated over 1300 children.

"They put posters all over the city notifying the public of the place where vaccinating was being done, assuring them that it was for the poorest and that not a cent of remuneration was asked."

Mr. Kagawa Has Finished Nine Years of Residence in the Shinkawa Slum of Kobe and has raised up in that repulsive and evil quarter a band of earnest Christians. He preaches on the street corners or at his chapel almost every afternoon and is called on for help in evangelistic services in scores of churches all over this section of Japan. He has written much on Social Problems, Trade-unionism, The Peace Movement, etc., edits and is the proprietor of the *Laborers' News,* the only labor journal in Japan, is counselor of the western section of the Japan Laborers' Friendly Society, the chief, in fact only, labor organization. He runs a toothbrush factory to employ women and children in his city quarter, a free dispensary with Christian nurse and doctor, an employment bureau and a workingmen's Christian Home.

Another Christian Social Worker in Kobe Is Mrs. Jo, a former Bible woman who has opened a Home for Girls. By advertising in the papers and by making friends with the police she has reached more than a hundred women in the past two years, though there are seldom more than six or seven with her at a time. They have been brought to her after spending nights at railway stations or on the streets and even taken from the sea. Mrs. Jo has just built a new Home with money contributed by her friends to the amount of 7000 *yen.*

Triumphant Deaths with the Consciousness of Christ's Welcoming Presence are one of the strong evidences of Christian truth. And how common they are! One reads of them constantly in mission literature. Miss Dowd of the Southern Presbyterian Mission in Japan tells of a Christian girl who recently passed on. In the early dawn the old Japanese mother, seeing that death was nigh, called out in her grief, "Don't leave me, daughter." The reply came back, as so often: "Don't call me back, mother. I want to go. Christ has Himself come for me." Then as she fell back in death she cried exultingly, *"Banzai! Banzai!"*

Christ's People Are Redeemed out of Every Kindred and Tongue. Ever new groups and castes and tribes are seen wending their way into the Kingdom. Mr. Newcomb, the veteran missionary of the American Baptists in Cumbum, India, writes that his work has had converts from three new castes during the past year,—the Dokkalas, the Zakkulas and the Dommarivandlu.

"Twenty-five of these were baptized early in the year. They give fine testimony of change of heart and faith in Christ. They are something like gypsies. They live in tents and travel from place to place in their various callings. The Dokkalas are historians. They claim that the low-caste Madigas are a higher caste than the Brahmins. Their writings are on palmyra leaves but much is by the way of tradition. The Zakkulas live by tattooing and the Dommarivandlu by comb-making and acrobatism! So these converts from the itinerant classes will carry the Gospel from place to place in word and song."

Quo Vadis Was Exhibited in Beirut, Syria, some years ago and when the war

broke out had returned for a second exhibition. A writer in the *Moslem World* reports that on the second occasion the Moslem authorities absolutely forbade Moslem women attending. The sight of the sufferings and fortitude of the Christian martyrs as exhibited in the film

"had so aroused their pity for the persecuted Christians and had stimulated such lively debates behind the curtains of the harems, that the masculine authorities dreaded a repetition of that influence."

An Awakening in Kavirondo on the east of Uganda is noted by the Rev. A. B. Lloyd of the C. M. S. People who but yesterday were wild, untamed savages, sunk in immorality, are pressing into the Kingdom. Village churches are being built by the heathen even before a single man can read or understand the rudiments of Christianity.

"Urgent messages are despatched to missionaries at a distance: 'Send us a teacher; the house is built and we will welcome and support him.' In some villages a lad is to be found who has some knowledge of the Bible and has learned to pray. He is impressed into the work of teaching and one can see a child in the midst of a great heathen crowd, leading to Christ those who all their lives have been in the bondage of sin."

The Blind in Egypt number hundreds of thousands and are blind, in a large proportion of cases, because of ignorance of hygiene. Dr. Pollock of the United Presbyterian Mission writes:

"I am often called in after the witch doctor and all the charms have failed, to find children with eyes all infected from the flies. And while a little warm water and boracic acid would have opened the eyes and all would have been well at the beginning, how as I open them, the infection having been neglected too long, the eyeballs burst and literally squirt into my face a mass of pus."

The Madura Mission Report Is Full of Good News. Opposite the four towers of the Madura temple are now four Christian churches. The Men's Hospital of the Mission is known as "the cleanest building in Madura." It treated 29,657 cases last year and the thank offerings of the cured amounted to $3500. The new hospital for women and children is under construction and will be the largest in South India. Dr. Root of this hospital has a band of thirty-four Bible women whom she oversees. Their influence is so effective that native women are widely substituting soap for tumeric, clean speech for blasphemy, and Christian friendliness for caste.

The Change Within Is Reflected in Changes of Name. Mrs. She Devil becomes Mrs. Happiness; Mrs. Whitewoman, Mrs. Jewel of Religion. Mr. Nosepricked is transformed into Mr. Servant of Jesus (just as some wild Scot in far-away days became Mr. Gilchrist, Christ's Gillie, or Servant). Mr. Worm became Mr. Fulness, —which is indeed suggestive of Christian experience. Mr. Beggar became Mr. Child of the Church, Mr. Blackman, Mr. Eye of Wisdom.

These Beggars Who Have Been Made Over into the Sons of the Church are working and sacrificing for the Church. At Aruppukottai on the day appointed for celebrating the Armistice, the Christians gathered on the new church site, stripped to the loins, borrowed spades (they are weavers by trade) and spent the whole day in the tropic sun digging trenches, not for war but for the Church which is to stand for peace on earth. A few days later they gathered in the shed which is now being used as a church and pledged *Rs.* 1000 for the church to be. Then with prayer and song they marched out and laid the corner stone. At the harvest festival in one church one man brought forward a tin box full of *rupees* amounting to $45. Another who is a carpenter gave as a special offering a cart which is worth some $25.

There Are Twenty-nine Pastors in This Mission of the American Board who go about instructing, encouraging and comforting. Several of them are mayors of their towns, helping in sanitation and other city welfare; all of them are superintendents of schools; all are judges asked to render decisions in the petty disputes too common in such communities. All are in a sense legislators, formulating rules for the organized Church of Christ in South India.

Then the Schools. In the south front of this Mission alone are sixty-seven village schools with 2543 pupils, powerful

agents in character and church building. All pupils are instructed in the Bible during the week and the most voluntarily attend Sunday school and Christian Endeavor on Sundays. The Hindu pupils are as interested in the Endeavor meetings as the Christian. Why should they not be? The blind might even see the difference between Hinduism and Christianity,—*and smell it too.*

The Most Striking Recent Development in India is the growth of personal evangelism. In Gujarat the number of personal workers exceeds the number of communicants in the churches. In the little town of Arcot every Christian man and woman has become a personal worker. In the Ellore field of the C. M. S. 3500 voluntary workers have been enlisted in a total Christian community of 12,000.

EDITORIAL.

The appeal to the heroic has met with a magnificent response upon the part of the young womanhood of America during the years we have been at war. Those in whose lives society had made large demands, gave up amusements to give themselves to all kinds of welfare work. With the termination of the war many are feeling a sense of dread at resuming their normal life again. Having had a taste of the joy that comes in rendering service for others, their former life palls upon them. The monotonous round of social demands has lost its appeal. And yet it is a time when there is greater need than ever in the foreign mission field for just the kind of service that these young women have rendered in the homeland. These conditions have suggested to a number of ladies a plan which had its inception at the Northfield Young Women's Conference, whereby the latent possibilities of service represented by those who have earnestly worked at home, might have an opportunity for volunteer work for a limited period in the foreign field.

Through correspondence with representatives of the Foreign Mission Boards, it was found that they would look with favor upon an arrangement whereby volunteer workers might work under their auspices as helpers in missionary stations upon the foreign field for a year or more. In many instances these volunteers might go out to the field at their own expense, and be no charge to the Board. At the same time they could render valuable service in the homes of missionaries, freeing those who have already acquired the language for greater service, and in turn having an experience that would be invaluable in its educational benefit, and which would also render them more intelligent and efficient in the homeland in the advocacy of the work of the Church abroad.

While many could afford to spend the $1500 which it is estimated it would cost for traveling expenses and maintenance upon the foreign field for a year, there are others who are eminently qualified to render most effective service for a limited period, to whom the sum would be prohibitive. The plan not only contemplates bringing volunteer workers who can meet all their expenses in touch with the right fields in which to work, but also will seek to provide the means from those who are in sympathy with the work, who may not be able to go themselves, but will gladly provide a substitute, or contribute towards a general fund for this purpose. Already a number have volunteered during the Northfield Young Women's Conference, and funds have been provided whereby two volunteers will go out in the near future. On the other hand, missionaries who have learned of the project have indicated their desire to have the help which these earnest young women will afford, and the project promises to have exceptional possibilities for rendering valuable service. Mrs. Henry Peabody of Beverly, Mass., the well-known leader in missionary movements among women, and Mrs. W. R. Moody of East Northfield, Mass., are perfecting the plans of the organization, and it is hoped that they may make fuller announcement later.

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A work by young women in behalf of young women, known as the Young Women's Testament League, has recently

been organized under the leadership of Miss Edith Haile of Rochester, N. Y. The direct object of this work is to place the New Testament in attractive and suitable form in the hands of young women throughout the country. During the war it was found that there were many efforts being put forth in behalf of soldiers in camps at home and abroad, but there was no similar organized effort in behalf of the hundreds of thousands of young women who were entering upon the occupations formerly held by the men called to the service of the country.

There are no conditions attached to the acceptance of a Testament and no form of pledge required as to its daily reading. On the other hand, it is felt that in the giving and receiving of the Testament on the basis of friendly interest, a kindly word may be spoken which may lead to rich results. Although this work has only recently been started, over ten thousand Testaments have been put in circulation, and it is hoped that in the near future this will be increased a hundred-fold. Further inquiries regarding this movement, and contributions towards its extension, may be addressed to Miss Edith Haile, 1059 Lake Avenue, Rochester, N. Y., or to the Editor of the RECORD OF CHRISTIAN WORK, East Northfield, Mass.

WHAT HAS BECOME OF CHRISTIANITY IN GERMANY?

Henry William Rankin.

In the *Congregationalist,* March 13, ult., a correspondent asks:

"Why were the German theological professors silent? Was theological Germany morally strong? Did her leaders in this field rise up to stay the onrush of German madness? Where was Harnack, when Heaven called for some man in Germany to speak the truth? Where was Eucken of Jena, author of "Religion and Life"? Paulsen and Pfleiderer are long since dead. We believe they would have answered the call of blood as Harnack and Eucken, and other living religious masters have done. The leaders of the theological world of Germany during those four years of hellishness walked cheek by jowl with their political masters. They were under the grip of a system they did not dare to challenge."

They did not dare to challenge—this is quite true; since they all held government appointments by which they were compromised to support the government. Germany has always boasted of *Lehrfreiheit* in the Universities; but in a land where a large proportion of the University professors, schoolmasters, and clergy hold appointments from the State on condition of supporting the official views of the throne, liberty of teaching is limited by those views; unless the teacher has the moral backbone to risk the loss of his position. But moral backbone has been little in evidence of late in Germany, and there may be other reasons for its lack.

There is a much larger question raised by this German war against all the earth. What has become of Christianity in Germany that so great a moral bankruptcy was possible as all the earth now witnesses in that land?

The German theologians were silent only on one point. They had no condemnation for aims and methods of war which have reaped the execration of mankind and the judgments of God. "The LORD is known by the judgment which he executeth: the wicked is snared in the work of his own hands" (Ps. ix. 16). And all the context of this passage the reader may profitably examine. Lloyd George thinks that Germany's collapse is the most dramatic judgment in the history of the world. It is a judgment of God, and as yet it is only the beginning of judgment. If the universe has a moral order grounded in a Being Who is the moral Absolute, the judgment incurred by Germany has but begun. For where there is no national repentance, there can be no remission. The words of Hegel are true to Scripture, and to the whole experience of the human race: "The world's

history is the world's judgment"; and since God has a controversy with all nations, the application of these words to all nations must appear in due time to everyone. *Fiat justitia, pereat mundum.*

But the theologians who were silent as dumb dogs, where they should have spoken, were most outspoken in approval of a national policy of which the infamy was never equalled; since it proceeded from a nation that boasted of standing at the summit of modern enlightenment. No defense of this policy was made by the government, army or navy more shameless, blatant and morally blind than that coming from the German pulpit and chairs of theology, jurisprudence and morals, all the sciences and all the humanities represented in the Universities of that seemingly God-forsaken land. In the *Atlantic Monthly,* December, 1917, A. D. McClaren, long resident in Germany, declares that "The University professors have done more than any other body of men in the empire to sow the seed of an aggressive Deutschtum in adolescent Germany."

At first, we thought a great difference might be made in responsibility and sentiment between the government and people, and a difference always exists between leaders and led. But David Jayne Hill, for a time our ambassador in Berlin, says in his "Impressions of the Kaiser":

> "'*The people love to have it so,*' should have been the motto of that despotism. Indeed they did. Allured by the promise of conquests, colonies and loot, the whole German folk made itself responsible for the things the world execrates."

The most insolent and open acknowledgment of German aims repeatedly was made for years before the war began, while in all parts of the earth the programme of preparation was carried out with a *finesse* of falsehood and scale of corruption never approached in history before. Dr. Charles H. Parkhurst has said: "They think lies, they talk lies, and they act lies. Their ethical sinuosity has not been matched by any heathen people whose records have been preserved, with the exception possibly of the Carthaginians." Such indeed was their Punic faith that if "all liars shall have their part in the lake which burneth with fire and brimstone," in that fearful caldron these men soon will be, except they repent in dust and ashes. The Bible never employs a figure of speech that exaggerates the moral significance intended.

Christianity has been in Germany for a thousand years, yet they are worse than their savage ancestors. In cynical cruelty, calculated injury, measureless rapacity, unleashed lechery, dastardly treachery, daring sacrilege, and blasphemous hypocrisy, the German armies and their infamous chiefs, both military and political, have exceeded the Goths and Vandals and ancient Huns in the proportion of greater intelligence. Germany has fallen like Lucifer in moral descent even to the pit of hell; and if there is no hell, and no devil, what becomes of the spirits of those men who have made a hell on earth, and acted the full part of devils here? In these days of pussy-footed Christianity this war should stiffen the theology of many, and show that the unreconstructed Christianity of Scripture is based on self-evident principles of reason —all of it. So far as visible signs to the contrary appear we see almost a whole nation with a seared conscience. So long ago as December 13, 1900, Prince von Bülow declared in the Reichstag, in the very land of Kant and his categorical imperative of absolute morals: "I feel no embarrassment in saying here publicly, that for Germany, right can never be a determining consideration." He ought to have quoted his own original, "Evil, be thou my good." Less than a year before the Armistice the Kaiser could so dishonor the teaching of Kant as to say: "We owe our victory largely to the moral and spiritual treasures which the great philosopher of Königsberg bestowed upon our people." But already Friedrich Naumann, clergyman, and pan-Germanist by eminence, had effected the transvaluation of Kant's great law into a "categorial imperative of human evolution" to absorb as much of the earth as German power could reach.

To what is this moral apostasy of a nation due? It is certainly one of the marked repetitions of history: "Come down, and sit in the dust, O virgin daughter of Babylon; sit on the ground without a throne, O daughter of the Chaldeans: for thou shalt no more be called tender and delicate. For thou hast trusted in thy wickedness; thou

hast said, None seeth me; thy wisdom and thy knowledge, it hath perverted thee: and thou hast said in thine heart, I am, and .... none .... beside me" (Isa. xlvii. 1, 10, R. V.). The boasted Kultur and efficiency of Germany were her own undoing. "They were powerless," says Frederick Lynch, "to prevent Germany from committing the great apostasy of history, the great betrayal of the ages, and making her forever the Judas among nations, the Nero among empires, the Machiavelli among states." But in these days of supposedly moral advance to the moral goal of the world, how does it happen that so great a nation can show so great a moral retrogression?

"The four years of this history have been unrelieved by one known deed of chivalry or nobility on the part of the military system for which Germany stands. The record is one unrelieved vista of sodden beastliness, cruelty and implacable diabolism." (Dr. George Heber Jones, in *Biblical Review,* January, 1919.)

Ten years ago by Robert Blatchford, and twenty years ago by Cheradame, we were told that

"World-dominion is the dream of Germany to-day, as it was in bygone days the dream of Babylon, of Persia, of Greece and of Rome. The policy of Germany is the Bismarckian policy of deliberate and ruthless conduct with world-dominion for its goal."

Weltherrschaft oder Untergang was the alternative they deliberately chose for themselves; and getting the *Untergang* they are now wailing and gnashing their teeth—but not repenting, not a bit of it. Yet is not Germany called a Christian nation? What has become of Christianity in that land, that even its theologians, and moral philosophers, and learned historians, knowing well the past, should become possessed with this pagan madness at this day?

Is there no connection between morals and politics, between faith and morals? This was the land that led all Europe in the Reformation of the Faith, and produced the greatest herald of apostolic Christianity since the apostle Paul himself; and no other country has had better exponents of the apostolic life and teaching. What has happened to Germany that both the law and Gospel of Christianity should now be so inoperative and obscured? In Germany for a hundred years it has been a favorite saying that Christianity is not a teaching but a life. Where then is the life? No doubt it exists. If the prophet Elijah should go up and down that land, we need not doubt he would find seven thousand which had not bowed the knee unto Baal. If the prophet Ezekiel should search the German cities, he would doubtless set a mark upon the foreheads of some that sigh and that cry for all the abominations done. And what does Germany so much need to-day as a prophet Elijah, or a John the Baptist to make the people see where in truth they stand in the sight of God? Nothing indeed is more needed here, in our own land, and in all lands, if we would not share in the German perdition.

But is there, in sooth, no living relation between morals and the Christian faith? or between religious life and religious teaching? Hear the testimony of Eduard von Hartmann, after Schopenhauer, chief philosopher of the pessimism long rampant in that country. He says:

"All facts point to the circumstance that the ethical consciousness of man has developed exclusively on the basis of religious conviction, that ethics nowhere has arisen without this, and that in its specific coloring it has everywhere been conditioned and determined by religion."

It is certainly a corollary of this that any radical change in religious conviction would change the ethics of a man or people, both in principle and in conduct; not all at once, perhaps, yet sooner or later. Furthermore, what is involved in the ethical change must be a real religious conviction; not the merely formal profession of a creed, whether the creed be good or bad. Now, for a hundred years, Germany has furnished the most advanced theological instruction to all Europe and America. Just as Germany, in Martin Luther, led all lands in the republication of apostolic Christianity, or that of the New Testament as it stands, so Germany has led all lands in a reinterpretation of Christianity based on the assumption of a naturalistic universe; a universe almost the contradictory opposite of that which finds expression in the Bible. All degrees of consistency and its lack have indeed appeared in the interpretations based on these contrary premises. But in the measure of self-consistency, one interpretation results in a theology strictly super-

naturalistic, first and last, having a strictly supernatural Christ, and all the teaching centered in Him as the final criterion, court of appeal and perfect exponent of all the revelation God has made. The other interpretation, when fully produced, is wholly naturalistic. Its naturalistic theism is with difficulty kept from dissolving into pantheism. Its naturalistic Christ becomes a myth, or remains at best a visionary moral ideal, an academic crux; a purely genetic product of natural antecedents, the facts of Whose career must be forced against all evidence into conformity with the major premise of a naturalistic universe. Such a universe is one in which God, if there is a God, carries on the world by an exclusively genetic method, and never by acts of initial causality employs the first prerogative of a free agent. In such a universe the love of God for men gets no historical expression; or the expression is so slight that it is easy with Spinoza to deny Him moral attributes altogether.

By one interpretation, Christ is primarily God, and only incidentally man for our redemption at the cost of an infinitely suffering love. That which was crucified for us was Love; not the love of one man for his fellows, but the infinite, eternal, yet incarnate love of God Himself, was scorned and crucified for us rebellious ingrates. The entire revelation of Himself to man leads up to this event, and was conformed to this event from the beginning. This is the eternal Gospel; and the eternal law is: this is the God Whom thou shalt love with all thy heart, and therefore love thy neighbor as thyself.

By the other interpretation, the story of Jesus has become such an intricate and impossible legend that none can know certainly what He ever did or said or was. But if there was an actual Jesus, He only differed from the rest of us in a unique religious genius, touched with insanity. All sorts of theological compromises exist, in perpetual flux. But, in their fundamental character, these features constitute what are called the old theology and the new. They are divided from one another by fundamentally different conceptions of world-order; and though some form of theism is common to both, yet in a most significant manner they also differ in their conceptions of the world-ground. Writing in 1890 on "The Deep Gulf between the Old and Modern Theology," the elder Delitzsch said that

"the difference between them coincides at bottom with the difference between the two conceptions of the world which are at present more harshly opposed than ever before. An accommodation of this antagonism is impossible. We must belong to one camp or the other."

The details of difference have luminous discussion by James Orr in his "Christian View of God and the World, as Centering in the Incarnation."

Every civilization or national Kultur, has its primary foundations in religion. The four German scholars named by the correspondent of the *Congregationalist,* are all exponents of a naturalistic Christianity—to use an expression that is a contradiction in terms. Harnack, Eucken, Paulsen and Pfleiderer would all concur with the theologian Johannes Weis in saying that "Jesus is nothing more than a human being like the rest of us," though He was doubtless best and greatest of our race. In no sense was He supernatural, in no sense that is not shared by all. If He was an incarnation of God, so are we all, best and worst. God is present in all men and in all things, but never intervenes. Intervention on the part of God would be an interference with world order, an arbitrary interruption in the causal nexus. In 1891, Shaler told the men of Andover that "Naturalism is to replace supernaturalism." This replacement has had marked effects on the religious life, and has become an issue in all churches.

Naturalism does not represent an observed fact, but is an inference from contradictory data; a universal negative which has become a current dogma, to the effect that at no point in the course of human history or nature does God, if there is a God, ever employ the first prerogative of a moral agent by initial action; but all His action is exclusively confined to maintaining the genetic process. Directive agency He may employ, but originative agency never. The question of miracle is a question of the whole world order, not at all of merely isolated events. The complete elimination of initial causality from the course of history and nature is the mark of a nat-

uralism that is self-consistent. This leaves unaccounted for, save by mere conjecture, many origins, as that of matter and motion, of life and sensation, of sex, language, instinct, the moral instinct or conscience, and the religious instinct for God; not to mention the primary species of life, the origin of man himself, and the origin of Christ. Naturalism means that acts of initial causality never proceed from the Eternal Power that upholds the world. It denies the only form of revelation that makes clear the moral character of God, and ends in denying the responsible free will of man.

Modern thought is confronted with one inevitable alternative that makes its most fundamental cleavage. We cannot have a naturalistic universe with a supernatural Christ; one or the other must go. The only God recognized by Christ is an absolutely supernatural Creator, Upholder and Redeemer, both immanent in all His works, and transcendent; Who not only sustains by His own power the natural development of the world, but employs initial action, and effects an overt revelation of His personal relation to the world and man. Schleiermacher thought it possible to save Christianity while abandoning its conception of world-order; and this is what gives him much of his influence to-day, now that the Scriptural universe is regarded as a fable by many who wish to retain the Christian name. But if we insist on a naturalistic universe, having an exclusively genetic method, barring out all initial action on the part of God, Christ Himself must be reduced to strictly naturalistic terms that, once carried out, resolve Him into a myth. When the task of naturalism is complete not even the glamour remains that so-called "liberal Christianity" finds in Christ; and a naturalistic universe makes even Christian theism absurd.

But Schleiermacher here was mistaken. Not only is it not true that the Biblical universe is invalidated by any valid science, but if it were or could be invalidated that would suffice to invalidate Christianity. For Christianity means nothing if it does not mean that God loves man—loves all mankind with an infinite self-sacrificing love. The evidence of this love is only found in the Bible account of His actual dealings with men from the beginning. It begins with the original creation of man in the image of God, a rational, moral and responsible agent from the outset, the normal type of his race; a being expressly designed to share in the fellowship of his Maker, and given that fellowship on condition of obedience—the obedience of faith.

This obedience is only loyalty where loyalty is due most of all. Man is disfellowshiped by the Creator only by reason of disloyalty, but can be restored to fellowship through the redemption God Himself has furnished. Because, at the beginning, man was made for fellowship with God, therefore "God so loved the world, that he gave his only begotten Son," Who is "the fulness of the Godhead bodily," "that whosoever believeth in him should not perish, but have eternal life." The Christian revelation began with the creation of man in the image of God. It culminated when God Himself assumed the likeness of men, and was "found in fashion as a man," putting Himself in our place, humbling Himself to death at our hands, in our behalf, to make propitiation for our sins, that we, through faith, may recover the eternal favor of God from which we must be otherwise deprived. With the supernatural Incarnation of God in Christ, the supernatural Resurrection of Christ, and the supernatural enduement of men by the Spirit of God and of Christ, the Christian revelation culminates, pending the supernatural return of Christ to complete the redemption, and to judge the world.

Christianity is the religion of the Bible, as it stands written, not of the Bible so reconstructed, on the assumption of a naturalistic universe, as to contradict the whole conception of the world and man and God entertained by the only Christ we know anything about. If the Christ of Scripture is indeed the supernatural Being of its representation, and of all the deeper Christian experience, then was Pascal right: "Who knows not Christ knows not the order of the world, knows not himself." But the German propaganda of a naturalistic Christianity is still widely in force where the political propaganda has happily broken down. Has the prevalence of this denatured Christianity nothing to do with the moral conditions present in Germany?

THE ROOTS OF TRUE FREEDOM.

Rev. J. H. Jowett, M. A., D. D.

Jesus therefore said to those Jews which had believed him, If ye abide in my word, then are ye truly my disciples; and ye shall know the truth, and the truth shall make you free. John viii. 31, 32 (R.V.).

This is one of the very few recorded occasions when the Jews believed in Jesus. The experience was to the Master a well of the purest and deepest delight. Too often He drank the waters of bitterness. The multitude followed Him about. They listened to Him with apparent eagerness. They were curiously interested in His words and works. But they would not accept Him. They looked upon Him with unfriendliness and suspicion. And "he marvelled because of their unbelief." But here is an oasis in the desert. Here are sweet and pleasant things in the widespreading wilderness. And one wishes to tarry here with the Master when He is in green pastures and by still waters, and when the scent of heavenly things is in the air. But the scene will speedily change, and almost before we know it we shall pass from the garden with its refreshing springs to the blind and furious storms of the desert. At the thirtieth verse we are in the soft atmosphere of the spring; "Many [of the Jews] believed on him." At the fifty-ninth verse we are back in the stormy rigors of the winter; "Then took they up stones to cast at him."

But here, I say, is one of the warm, sunny moments when some of the people put their trust in Him. What will He say to them? He is sure to bring out riches from the treasury of grace. He is sure to utter some great promise which will throw its cheery beam "far down the future's broadening way," and will make the hearts of men leap in glad and eager expectancy. What will He say in this exultant season? "Jesus therefore said to those Jews which . . . . believed him, If ye abide in my word, then are ye truly my disciples; and ye shall know the truth, and the truth shall make you free."

The very order of the words impresses my mind with the imagery of a path climbing away to the summit of a glorious mountain. The path begins in belief. It culminates in freedom. It starts in belief, it climbs upward through moral obedience, it opens out on the growing panoramas of knowledge, and it emerges in the ample air and bounteous light of spiritual freedom. Let me assert and reassert that the base is belief, and the peak is freedom. For surely this gives the Master's words a very modern and immediate significance. We are all talking about freedom nowadays. It constitutes the burden of our political progress. It forms the pervading air of our national songs.

"Britons never will be slaves."

"My country, 'tis of thee,
Sweet land of liberty!"

At the very entrance to our harbor there stands the Statue of Liberty, as though to announce to every pilgrim from the Old World that freedom is the very prelude to our national ambitions, raw material from which we weave the substance of all our racial relationships, the alphabetical premises from which we deduce all the vital enactments of our national life. Thus we have much to say and to sing of the glories of freedom, but have we got more of the real thing? Or is the freedom of which we boast no more essentially freedom than fine crockery constitutes a fine feast? Is the freedom of which we sing only an external reliance from outer bonds while the actual tyranny remains unbroken? A liner whose cables are loosed at the docks, but which has no coal in her bunkers, and no fire in her furnaces, and no energy in her metal arteries, may be externally free, but she is internally bound, and so has no secret and all-sufficient initiative to drive her out to the great deeps.

And therefore am I asking concerning the quality of the freedom which makes the strains of our national songs. Is it the real thing, the very vital thing? Because, according to the teaching of Jesus, here is the royal road to a royal freedom, and it is the only road which leads to it; it begins in belief in Jesus Christ our Saviour; it continues in an abiding in His Word; it climbs to a vital knowledge of His truth;

and it culminates in the sacred freedom of the spirit, which is the franchise of the heavenly country, the freedom of the elect, "the glorious liberty of the children of God." Such is the teaching given to us by One Who knew all there is to know about it, and we are inexpressibly foolish if we presume to have found another and a better way. The great Master lays down two conditions,—belief in Him and abiding in His Word. And the great Master declares two glorious issues:—the knowledge of His truth, and the attainment of moral and spiritual freedom.

Let us examine the conditions. What is the first step to freedom? The first essential step to a vital freedom is the belief in Christ. "Many of the Jews . . . . believed on Jesus." Now what is belief? Do not let us needlessly elaborate and complicate the matter. Do not let us construct some philosophic lock which only one in a million can open. Belief in Jesus does not find a fitting symbol in some catchy and intricate lock, but rather in a simple latch which can be lifted by any poor, ignorant soul, or even by the gentle touch of a little child. Let us just think ourselves back through the centuries and try to imagine ourselves mixing with the multitude who were crowded about the Lord on this very eventful day.

Let us listen to them. Some are laughing Him to scorn. Some are indulging in loud guffaws of contempt. Words of insult are being hurled at the Master; while others mutter their anger and their spleen and begin to threaten the horrors of the Cross. All about you are scowls of hatred, and malice, and war, and mischief. Some are looking and wondering whether this Jesus is sane. Others openly declare that He is mad. But a few believe in Him. You can tell them by their faces. There is a certain reverence in their aspect, a certain wonder in their demeanor, a certain restraining awe. There is wistfulness in their looks, a disquieted craving as though perhaps the Master had got something which they had been looking for all their lives. And they believed in Him!

Now, what is that belief in so far as it refers to them? Because if I may know how their belief began I shall know how it may begin in me. Let us try to make it very real and very human by listening to some of them as they whisper to one another, as folk do when they are crowded together about a common center, and their interest is focused on a common theme. Just listen to them: "I am inclined to think He is genuine!" "Yes, He is the real thing!" "He's what He says He is." "The stamp of reality is on Him." "There is nothing of the actor about Him." "He is no hypocrite." "No, He is no madman." "He is no fool." That is how you would have heard these men and women talking who were just beginning to believe in Christ. They were not discussing the Virgin Birth, or the mystery of the Trinity, or even the deep secrets of the Atonement. What they talked about was this:—Is He genuine or is He a charlatan? And that is just where you and I have got to begin in the formation of our belief to-day.

But let us listen to them again as we move among the crowd: "Did you ever see a face like that?" "Did you ever hear such gracious tones?" "Has such a majestic calmness ever been seen in our holy city?" "I have never seen or heard anyone like Him." "Never man spake like this Man." "I would to God I were like Him." "I wish I could borrow His grace." And just then Jesus was heard to say, "If any man thirst, let him come unto me, and drink." And many a one in the crowd, men and women, too, began to timidly edge forward, like the woman who once touched the hem of His garment, because they believed that He was genuine, that He was what He said He was, that He could do what He said He could do, that His will was upright, that His heart was true, and that His promises were sure. And they believed in Him.

They have not got very far yet, have they? No, they have not got very far, but their feet are on the road, and they are looking and moving towards its goal. They know little or nothing about the tremendous questions with which Paul wrestles in his mighty Epistle to the Romans. They are not all theologians, grappling with problems which push far out into the uncertain territory of metaphysics. They are just fishermen from the shores of the Sea of Galilee, or poor peasants from the country village, or shepherds from the hills, or humble townsmen from the shops and beaches, who

have made up their minds that they can trust this Man called Jesus. "What do you think about Him?" said one man to another. "Think about Him," he replied, "my mind is at rest about Him! He's all that He says He is! I can trust Him and I want to be in the blessed company of His friends! Do you hear Him say, 'If any man thirst, let him come unto me, and drink'? Come away to Him and let us go to Him together." And they believed in Him, and their belief was the first step to moral and spiritual freedom.

Well, now, have we got as far as that? How is it with you? With what part of that crowd must you be numbered? Do you think Jesus genuine, or do you regard Him as an impostor? Is He the blessed Home of neglected wisdom, or has He the cunning of a charlatan, and the muddled brain of a fool? How far have you got on the road? Do you look down upon Jesus or do you look up to Him? Are you willing to deride Him or are you ready to adore? What think ye, can you trust Him? Could you tell this Jesus any secret in all the folded secrets of your life? Could you trustfully take Him into some room of hidden sorrow, and tell Him all about it? Could you take Him into some closed chamber where you hide a secret shame, about which you would not whisper to another soul? Could you trust Him? Have you got as far as that? "My Jesus, I can trust Thee!" You have? Then, praise the Lord, you have begun to be a believer. You are standing just where these people stood when their belief was born. They believed that Jesus was genuine, and they took Him at His word. They believed in Him and they took their first step to the pure and radiant heights of freedom. The first condition laid down by the Saviour is a restful confidence in Him.

Now let us look at the second condition which our Master tells us will lead us on the way to freedom. "Jesus therefore said to those Jews which . . . . believed him, ... Abide in my word." And what is the significance of that command? Here, again, do not let us buoy ourselves in making some knotted tangle, and then esteem ourselves virtuous because we can undo it. There are some people who are never satisfied that they are on the right road unless everything is expressed in twisted and difficult ways. They cannot believe in the simplicity of truth. They have no assurance that truth can enter in at lowly doors. To them, simplicity is always a suspect who must be watched with sleepless vigilance. Now, believe me, I do not wish to appear as though I airily waive aside all difficulty, as Prospero could wave away the mist by the movement of his magician's wand. On the other hand, I would not needlessly imagine difficulties where difficulties do not exist, nor will I weave barbed wire about my way for the mere satisfaction of climbing over it. There are difficulties without number; mysteries encroach upon us on every side, but do let us move where the thing is clear, and where the road is open and do not let us encumber our goings with our self-centered care.

Well, in that spirit let us look at the Master's counsel, "Abide in my word." Is that counsel clear? Is its meaning simple? What does it mean? What is it to abide in someone's word? What is a word? A word is a vehicle of thought. A word is valueless apart from its thought, and to abide in a word is to dwell in the thought that fills it. A man's words express his thoughts; they are the carriers and the interpreters of his mind. To abide in anyone's word is therefore to dwell in his mind. Take a simple illustration: It is possible through the printed word of Browning to know the thought and mind of Browning; and it would be possible to make your mental home in his mind, and to constitute his mind the thought-environment of your life. To abide in Browning's word is to put your mind into his mind, to think his thinkings on any matter on which his mind has been revealed.

And so it is with the Word of Christ. To abide in Christ's Word is to dwell in Christ's thought, to think His thinkings, to look out through His mental windows, to contemplate everything through His eyes. I am to find out His thought, His mind, His ways of looking at things, His revelations of God and man, or of duty, or work, or rest,—and then I am to live in them, to make my home in them, and never allow myself to be enticed from beneath that large and hospitable roof by any of the glittering lures of the world, or the flesh, or

the devil. The Lord Jesus has revealed the spirit of His mind, and we can enter in and dwell there through the gracious ministry of His Word. "Abide [ye] in my word." Such is the second condition which our Saviour announces as the indispensable necessity for the atonement of moral and spiritual freedom.

And what ought to be the issues? If I believe in Jesus Christ, if I esteem Him genuine, and if I abide in His Word, what will be the happy consequence? Here is the first: "Ye shall know the truth." I cannot think that means we are to know the truth simply as theology or in disciplined tiers of logical propositions. We are to know truth not in its husks, but in its kernel; not first in its doctrinal explanation but in its vital experience. There is many an expert in theology who is a complete novice in the truth. It is one thing to know the laws of light and heat, but it is another to know the sunshine! There are millions of people who know the genial, comforting, blessed sunshine, who haven't the glimmer of insight into the mysteries of light and heat. They know the truth even though they do not know the scientific truths. And there are millions of people who know the truth as it is in Jesus, who would be floored and ploughed under any examination in abstract theology. Yes, we may know the truth even though we do not understand the truths as they have been formulated in organized doctrines and creeds. There is doctrinal knowledge, and there is experimental knowledge; and it is the truth of experience, the firm touch of realities, the scent of the King's gardens, the sweet refreshment of heavenly springs, the inconceivable glory of the friendship of Christ,—it is the truth which we are to know in increasing riches, as we ascend the mount of freedom. "This is life eternal, [to] . . . . know thee . . . . and Jesus!" I am to know the truth of that mystery. "I know whom I have believed." I am to know the truth of that mystery. To "know . . .'. the power of his resurrection." I am to know the truth of that mystery. "To know the love of Christ, which passeth knowledge." I am to be familiar with that spacious house, replete with such spiritual treasure as neither tongue nor pen could tell. All this is to be yours and mine, as we believe in Jesus and as we continue to abide in the revelation of His holy mind and will. We are to know the truth, which is just the experimental assurance that we are stepping out on the Eternal Rock.

Now I reach the culminating issue, which can be stated in a word. "Ye shall know the truth, *and the truth shall make you free!*" What is that freedom which is to be the very crown of our life? Freedom is more than the removal of the shackles from the limbs. In the earlier days of Christianity there was many a poor chain-bound slave who was not exulting in the freedom of Christ. His body was bound, his spirit was free. Paul was wearing a chain in the very moment when he was singing of "the glorious liberty of the children of God." Sovereign freedom is an unshackled spirit. We have experimental knowledge of Jesus, and our spirits are gloriously free. We have experimental knowledge of God's forgiveness,—the chains of guilt are broken. We have experimental knowledge of God's sleepless providences, and we are delivered from the bondage of harassing care. We have experimental knowledge of God's holy and genial love, and we are set free from the tyranny of enslaving fears. When we know the truth as it is in Jesus, our soul is uplifted in the exhilarating prospect of eternal hope. Such is our liberty in Jesus. It is the liberty which men have when they know that the bridge over the stream will bear their weight. It is the liberty which men have when they know that the light on their cross is the faithful guide. It is the liberty which men have when they know that the road on which they are traveling will assuredly lead to God and home. That is our freedom and it is a freedom which fills the soul with song:

"He breaks the power of cancelled sin,
He sets the prisoner free."

This road, I said, begins in belief, and it ends in freedom. It begins in trusting Jesus,—it ends in sharing the wonderful love of God. It begins in surrender,—it ends in the conscious enjoyment of the boundless inheritance of grace. It begins on earth—it ends in heaven. "Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."

"I WILL OVERTURN."

Rev. J. Stuart Holden, M. A.

I will overturn, overturn, overturn, ... until he come whose right it is. Ezek. xxi. 27.

We have never been of those who, in the dark days of war, despaired of ultimate victory. The character of God is so inextricably bound up with the final triumph of a righteous cause, that though faith was often sorely tested, we could not abandon ourselves to a prospect which by some was openly dreaded. Now, in days equally dark and in some ways more terrifying, we find ourselves possessed by the same confidence in regard to national affairs. That things are unpromising cannot be denied. The air is heavy with grave anxiety, for conflicting passions are abroad which may well result in widespread disorder and strife. Conditions in the world of labor seem to point toward violent disturbance as the inevitable result of economic chaos, which clear-thinking men have always known must come in consequence of unchecked profiteering and the senseless payment of panic wages.

Successive governments have sown folly under the stress of war's necessity, rather than face with courage an admittedly difficult situation. And the harvest must be reaped. But, threatening though the outlook is, we are by no means disturbed as to the eventual issue. For we are not without confident encouragement that God is Himself behind all the forces that seem to be making for destruction. His ancient word to the exiled Hebrews, in interpretation of the staggering events which were taking place in their native Jerusalem, is full of meaning to us. For when He said: *"I will overturn, overturn, overturn, ... until he come whose right it is,"* He made clear His part in their national vicissitudes. Not only was the Messianic goal of their hopes His own creation, but the destructive processes by which it should be realized were set forth also as His work. And this we take for our own assurance to-day.

It has frequently been pointed out that alone under Christ's rule will earth's contending elements be harmonized. Only when He comes will the government of the world be established in righteousness and peace. And in this faith, with an earnestness never exhibited before, Christians everywhere have been echoing the cry to Heaven: "Even so, come, Lord Jesus." Yet we see developing a condition of affairs which points to the gravest results, and fills every heart with nervous dread.

It is well for us, therefore, to dwell upon the fact declared by the prophet, and emphasized by the experience of every successive age, that Christ only comes into His own in the world through a process of destruction; and to recognize that the disturbance of established order is one of the ways in which God reveals Himself to men. Indeed, in some circumstances, it is the only way He can conceivably take. When false peace is engendered and encouraged by willful disregard of obligation, He must overturn it. When systems of destructive influence are built up by profitable evil, He must overturn them. When mistaken conceptions of truth have grown to the point of dangerous delusion, and when continued confusion of moral distinctions has created a misleading scale of values, He must overturn them. When material considerations have acquired despotic control so as to become the governing force in the life of an individual or a community, if He takes any beneficent interest at all in human affairs, He simply must assert it by organizing an overturning force, and by answering every willful contumacy which endeavors to reëstablish itself, by overturning it again and yet again. To realize this fact, will be to enter upon a new experience of confidence in the present strife.

For it is to be observed that there is a moral objective toward which all His destructive providences tend. Beyond the earthquake is the summer calm. After the shaking of all things comes the establishment of those things which cannot be shaken. Beyond the desolations which He causes in the earth is the firm-based throne of Christ's rule. Just as in individual life the harsher discipline of Divine love achieves its end when His will is acknowl-

edged, and when, by setting its sails to the fierce winds which blow from the Eternal Hills the bark of human life reaches the charged channel which leads to the Harbor beyond the horizon, so it is in the greater affairs of world movement. The overturning providences will continue

"Till every foe is vanquished
And Christ is Lord indeed."

In the present state of things, we greatly fear that probable developments, which may conceivably paralyze the industrial and social life of the whole country, will strike panic to the hearts of those who are not able to see God through the dust which His own movements create. And it is on this account that we call upon Christian people for a new recognition of His ways, which have been ever of old. For if we can but assure ourselves that the gales which play havoc with human affairs do really blow down from the Hills of God; that the resistless force which is destructive of things by which we have set store, is, indeed, Divine power directed and controlled by love; that the inexplicable overturning of vaunted strength and purpose is an expression of Heavenly care; and that the austerities of a Providence which cannot be fought are simply the more emphatic tones of infinite grace—our faith will not be staggered. We shall be able to look out upon life without losing either heart or head. We shall know, not only that

"God's in His heaven,"

but that He is in His earth, too, and that He is marching on toward that final triumph which the appearing of the Lord Christ shall usher in.

It is simply impossible to isolate personal from national life without losing every significance of God's power at work in our midst. For God is speaking individually to His people through the things He is permitting in the nation. To erect around ourselves anything in the nature of artificial self-defenses—even in the name of separation from the world—is to cut ourselves off from the influences of His Spirit. Nothing is more entirely idle and foolish than for Christian men to hold up their hands in pious horror at the class hostilities and revolutionary movements which are already breaking out into violence and may readily become something like anarchy, as though they had no concern with them. To do so, is at once to deny the mission of their own faith and, unwittingly, to suggest an altogether unworthy conception of the Divine Nature. Surely the duty of the hour for us is to shed the light of peace upon the troubled seas, and to interpret to those who know nothing of God and His ways the happenings in which all are involved and at which most are terrified.

The world has heard talk enough of a golden age which was to dawn with the close of the war, and is rapidly learning how baseless and ironical were such assumptions. Now that actualities are being forced upon their attention, men are everywhere asking: Is this the peace we prayed for? Is this the New World for the birth of which we sacrificed our sons? Is this the much-hailed reconstruction? And for answer they turn, and have a right to turn, to those who have all along avowed their belief in the present Providence and the coming Kingdom of the Son of God. It is for us who look for His appearing to interpret His work, and to proclaim the fact that God is Himself overturning the things which ought to be overturned—and that He will yet overturn them. With the authority of an experience which corroborates His Word, we must declare the certainty that God is teaching and will yet teach the nation—and all the nations—that only He Who has the right of redemption can wear the crown, and that there can be no real and abiding peace until the scepter is put into His hand, and the Royal Diadem is brought forth to crown Him Lord of all. For to this bear all the prophets witness.

Only by the road of experience do we ourselves come by this confidence. For of that which Ezekiel declared to be the way of God with men we have found the final attestation in Christ. When He came to reveal the Father to men, He provided impressive manifestation of this very thing. How completely, for instance, He overturned false ideas which men then entertained concerning God! He found in religious circles that the strongest emphasis was laid upon outward things—posture in worship, observance of ceremonies, and the like. And upon forms which had become

meaningless He liberated a new spirit in which they were swept away. The new wine which He poured into old wine skins destroyed them—as it was meant to do; until, looking back upon the world of outworn religions, we see His Figure standing out as the great Overturner.

How entirely, too, He outraged the conventions of His day, those artificial bonds which held together the social order! His treatment of the poor and the outcast at one end of the scale, and of the rich and the privileged at the other, was simply an expression of the Divine character in these terms. His inauguration of a new brotherhood, bound by a new purpose, guided by new standards of value, and consequently inspired to strange new contempts, was just the overturning of things by which the true good of mankind had hitherto been hindered.

And how effectively He overturned existing institutions! When He drove from the Temple courts the money changers and those that sold doves, He was, in effect, symbolizing His entire influence down all the ages. For vested interests in evil have always challenged His nature, and have met in Him their overthrow. This is what the record of Christianity in conflict with slavery, with injustice, with the unrighteous treatment of women, really declares. And He still pursues the same course against the enemies of God and men. Drink, war, autocracy, economic injustice, exploitation of the poor, and all the other forms of arrogant evil which bar the path of progress, will yet be overturned, since He is the unchanged Christ. It is from Him that the Christian witness to the destructive processes of the Divine Will, which is surely part of the message for to-day, acquires its confidence.

There is for us all yet more indubitable certainty that God is at the heart of present disorders, and that He is in control of its floodgates. It is the personal experience of His work in our own souls. For what was it that came into life unbidden and began to upset the old order of things there? What was it that pressed upon mind and heart, and made chaos of our strength, until self-complacency was finally shattered, and we laid "in dust life's glory dead"? Nothing other than His Spirit, Who overturns, and overturns again, until He Whose right it is to possess souls redeemed, comes into His own by their glad surrender. And as now we look back in the joy of that life which blossoms red from the ground, we acknowledge that He hath done all things well, and that everything simply had to be overturned, if we were ever to recognize in Him our Saviour and King.

In this the light of His perfect love and all-wise method, we see light on the present and future. And thus taught, we join the company of those who, while working to raise the valleys and level the mountains, to straighten the crooked paths and to make the rough places plain, watch for the Morning without fear. "For yet a little while, and he that shall come will come, and will not tarry." But we shall reach that day only along a pathway strewn with the wrecks of all that God has overturned in order to clear broad spaces for the foundations of the Holy Temple.

NORTHFIELD SUMMER SCHOOL FOR WOMEN'S FOREIGN MISSIONARY SOCIETIES.

With each recurring Summer School for Women's Foreign Missionary Societies, some one current of world need becomes apparent within the broad-flowing stream of the conference interests, and with it mingles a corresponding purpose to meet the need. The special emphasis this year was undoubtedly upon the need of recruits for overseas' mission fields. This was natural, coming after the Rainbow Campaign, and indeed, like that, inevitable, following the enlarged opportunities brought about as one result of the war.

While there was no marked and demonstrative response on the part of young women to the messages of missionaries and appeals of leaders, there was a general thoughtfulness in evidence and many definite inquiries and private talks looking towards such life service. A Rainbow

Rally, Student Volunteer group meetings and tender sunset services on Round Top tended to deepen the sense of unusual world calls and the privilege and joy of being able to respond.

Registration showed an unusually large throng of women, 1089 in all, of whom 763 were young women and girls of the various denominational camps.

The serious business of the morning hours began as usual with Bible classes and ended at noon with an informal prayer service for the entire school. Rev. Robert Johnston, of Montreal, Canada, lectured upon "The Kingship of Christ" to those who preferred to listen rather than study, while many Bible students enjoyed a course in Acts under Miss Mary Angevine of the New York Bible Training School, and the teen-age girls considered with Miss Helen B. Calder, "A Girl's Place in the Kingdom."

As usual, the current textbook, "A Crusade of Compassion," held central place in the study scheme. The textbook hour was led by Mrs. W. H. Farmer, who unfolded each chapter by the aid of discussions, demonstrations, posters, charts and blackboard outlines. Other courses brought out possibilities in the use of this book among societies during the year—a method course conducted by Mrs. E. C. Cronk, another for young women by Miss Alma J. Noble, and a normal class by Miss Mary C. Peacock. It will be difficult for the most resourceful leader in the local church to evolve any idea not mentioned in these four exhaustive and exhilarating processes which made the Crusade of Compassion seem a vital and attractive necessity for all of us. The author, Dr. Belle Allen, was present and by an address along similar lines enforced the need of such a crusade.

Junior leaders were helped by Miss Gertrude E. Bigelow to know and love "Mook" so as to be able to show the little Chinese boy to the children at home.

Two study classes directed attention to small group possibilities, Miss Margharita

Gathering at "Round Top" for the Foreign Missionary Pageant.
Photo. by Spencer.

"Round Top" Meeting at Northfield Summer School for Women's Foreign Missionary Societies, 1919.

Photo. by Spencer.

Moran taking India, for the girls, and Mrs. C. H. Daniels using Dr. C. H. Patton's new book, "World Facts, and America's Responsibility." The same line, that of the whole Church studying missions, was enforced by a plan presented by Dr. Ernest Hall—a Church School of Missions, a Church meeting as much *en masse* as possible for an evening missionary assembly, and division into various small groups for the study of suitable missionary books.

By this and other broad, outlooking addresses, such as Mrs. Farmer's on the "Interchurch World Movement," the conference stretched far beyond the bounds of woman's work for women alone.

Missionaries, as always, gave the far vision of need on the mission field. At a missionary rally nineteen missionaries gathered on the platform one evening, their combined years of service totaling 427. With them stood ten volunteers, the youngest of whom, fresh from her college commencement, appeared in impressive contrast to Dr. and Mrs. Haskell of the Baptist Board, who have spent forty-two years in Burma.

It was an inspiration to have Dr. Zwemer as the Sunday preacher and a Round Top leader.

A Demonstration in three scenes set forth the influence upon missions of the knowledge taken back to Asia by men who served in the war. Two scenes relating to India were suggested by Kipling's late stories, and gave the name to the whole, "Through the Eyes of Asia." The third scene laid in China portrays a coolie who has returned filled with knowledge which he hastens to share with his village neighbors.

In lighter vein the women and girls played even as they worked, enjoying camp stunts, drives, a bonfire, much singing and a grand picnic on the lawn.

One practical result of both work and play was the contribution of about $765 for relief work in Turkey and India, stimulated by an address of Mrs. Stanley Emerich. A still more generous offering of over $2500 was given for a motor ambulance for Dr. Ida Scudder's Union Medical School hospital at Vellore, India.

Dr. Anna S. Kugler, India, Miss Jeane

Nordhoff, Japan, Mrs. John E. Williams, China, gave valuable addresses. The large chorus of young women was most acceptably led by Mrs. R. S. Merrill.

As a whole the Summer School has quickened the pace and enlarged the vision of many women, both the old *habitués* and the newcomers.—*Mary L. Daniels.*

Northfield Young Women's Conference.

THE FRUIT OF OUR THOUGHTS.*

Harry Emerson Fosdick.

As he thinketh in his heart so is he. Prov. xxiii. 7.
I will bring evil upon this people, even the fruit of their thoughts. Jer. vi. 19.

This morning hour is devoted to the study of prayer, and to the practice of it. To that central and essential matter I propose to come by an indirect path. The starting point of our thought is the sense of individual impotence and futility which so often afflicts us, as we face in these days the gigantic task of rebuilding the world. What can *we* do? How often we feel like Lilliputians discussing projected changes in the solar system!

Just this oppressive sense of individual powerlessness, however, this war should have taken from us. Altogether the most remarkable fact about this war is the way it laid its hands on every one of us and insisted that our personal loyalty was indispensable. Everybody counted. That girl passing by the candy store unsatisfied because sugar must be saved for the soldiers—she counted. That mother, trying to feed her children fairly and yet be sparing with the flour,—she counted. That boy saving extra money to buy war-saving stamps—he counted.

How many people who had never thought of themselves as necessary before, discovered some indispensable service that they could render! Who was it that saved London from the German airplanes? The blind. By gracious compensation of nature the blind have a quicker sense of hearing than the rest of us, and so all down the English coast it was the blind who listened through the microphones for the whirring of the German engines overhead, that they might warn the city. Everybody mattered. Nobody's fidelity could be dispensed with. In an English airplane factory I saw posted, where all could read it, this notice: "A concealed mistake may cause a brave man to lose his life." So the humblest worker back home was tied up in intimate fellowship with the foremost fighter at the front.

I do not see how anybody could come out of this great experience with the feeling that there is any such thing as private character that does not matter. Cowardice in the trenches; was that a private matter? Oh, a public matter of the first consequence; for every coward in the trenches made it harder for his whole command to go over the top. Courage; was that a private matter? Oh, a social question of the first magnitude; for in the trenches every courageous man, like a rising tide, helped to lift his whole unit over the top. Everybody mattered. And one comes back from living with those men across the sea, wanting to tell all the people back home in America that nobody's fidelity can be dispensed with, and in a sense far deeper than the man who first wrote it probably supposed, that sign in the English airplane factory holds for all humanity,—"A con-

*Delivered at the Northfield Young Women's Conference, June, 1919.

cealed mistake may cause a brave man to lose his life."

We ought to get a better type of Christian out of this experience. You know well enough what was the trouble with us before this war. It was not that we were so bad. But frittered, scattered, lacking unity around a central purpose, lacking the dignity that comes into life from a conscious share in a great world enterprise; that was the matter with us. The same thing was the matter with us that President Faunce said is the trouble with most college men: their ambitions end like a broom in a multitude of small straws instead of ending like a bayonet in point and power. They are charming but sprawling.

How many here were lifted by this experience of war into a real dignity! The world was in danger, a foe was loose, a crusade was afoot, and there was something that everyone of us could do. Surely we must say to ourselves, as now the war itself draws to a conclusion and the great aftermath of war faces us, that the world is still in danger, and fearful enemies still are loose, and a great crusade is on, and there is something that every one of us can do!

Let us now go one step farther and say to ourselves that as we thus face our individual responsibilities in the gigantic programmes which are now afoot for the Christianization of the world, what matters most is our inner life.

Again and again in these days I have thought of the verse in Jeremiah (Jer. vi. 19) where the prophet is explaining a catastrophe that had fallen on his nation and all but wrecked the people, and he hears God saying, "I have brought upon you the fruit of your thoughts." Why, at first sight what a strange thing to say! A politician doubtless would have said, with some truth, that the real explanation of that catastrophe was to be found in diplomatic maladjustment. An economist doubtless would have said, with some truth, that the real explanation of that national disaster was to be found in economic maladjustment; but to a prophet that would be exactly as if a man at New Orleans should try to explain the Mississippi by saying that it came from Memphis, Tennessee, or a man at Memphis should try to explain it by saying that it came from St. Louis. True enough so far as they go, but no prophet ever is content until he has traced every river back to its nether springs.

Far up among the hills and mountains of our human life, innumerable and obscure, he sees the inner thoughts of multitudes of men and women, the quality of their spirits, the emphasis of their interests, from which as from fountains blending flow down the resultant destinies of human kind. And no matter how vast the public consequence with which he deals, always he traces back the creative source of it to the habitual thinking of multitudes of people.

So the Bible, dealing as it does from beginning to end with great national and international events, always sustains this prophetic emphasis. "Out of [the heart] are the issues of life." "As [a man] thinketh in his heart, so is he." "Bringing into captivity every thought to the obedience of Christ." "I have brought upon you the fruit of your thoughts."

We ought to be prepared just now to understand the substantial truth of this prophetic stress. Long centuries after Jeremiah, now, this greatest catastrophe in the earth's history has fallen on the earth. What is the cause of it? You have all been reading those political historians, who so truly trace back across the centuries the tangled story of diplomacy. They tell the truth about the cause. You have all doubtless been reading, in the newspapers at least, about those economists who for popular consumption have traced back the lamentable economic clashes between states. They tell the truth about the cause of this war. But the whole truth is not in until the prophet speaks. The creative fountain of this tragedy lies away back in the habitual thinking of multitudes of people.

The summer before this war broke, a member of my family was in Stuttgart, and sat one evening at dinner with a professor from the university, a genial, amiable, courteous gentleman. As long as the conversation concerned academic matters, all was well; but as soon as it touched imperial policy, that amiable German professor arose like an avenging angel and shook his fist. "My father marched to Paris," he said; "I hope to march to Paris. I want my son to march to Paris." Wherever among all nations people were thinking

like that, there is the fountain head of the world's tragedy.

There have been times these last years when all this noisy, angry business of the world, the war, its upheavals and catastrophes, its crashing armies, its stupendous armaments, seemed nothing but illusion, through which, as through a transparent veil, one looked into the reality behind. And this was the reality: the minds of men and women, like inward looms, where the tirelessly moving shuttles of our habitual thinking were weaving the fabric of our human destiny. Thoughts white with purity, or black with sin, purple with covetousness, or red with sacrifice, woven in by the tireless shuttles of our thinking into the texture of our fate! And everything that ever falls upon humanity is but the fabric of that inner loom; it is the fruit of our thoughts.

When, therefore, you talk together here upon this isolated hillside about prayer, about those great factors that enter deep into the building of great thoughts in the inner lives of men, you are not removing yourself from the world's need. You are standing at the center of the world's need, for nothing can ever cure the open sore of humanity until something has cured the inner life of humanity.

In the first place, *the wealth or poverty of our spiritual life is the fruit of our thoughts.* No two men live in the same world. You can live in the same earth, or the same city, or the same house,—never in the same world. For always the secret intangible fingers of our thoughts are building for us the worlds we really live in; sometimes hovels, dugouts of the soul, sometimes palaces so beautiful that the dreams of Kubla Khan are mean in comparison. Put Philip II of Spain in the most beautiful gardens that had ever been built on earth, and he remarks, "It gave me content for two minutes." Put Bunyan in Bedford Jail, and he lives in spiritual mansions, and sees the gleaming turrets of the Eternal City. For, the world you really live in is the world of your thought.

Yes, even this external world that so continually we think of as material, is largely the fruit of our thought. Do you think of all these buildings of stone and brick as being material alone? Rather, all these buildings are largely mental. These structures are all externalized thought,—mind conceived them, mind shaped them, mind controls their use.

The history of architecture is not a history of piled stone alone, but a history of thinking. The huge pyramids of Egypt are the petrified thought of a people oppressed under long tyranny. The open, airy temples of Greece are the petrified thought of a people that loved joy and beauty and truth. The great arches and the monumental domes of Roman architecture are the petrified thought of that strongly balanced and solid Latin race. The Gothic cathedrals of the mediæval age are the petrified thought of an aspiring, heavenward faith; what Ruskin said they were,—"frozen prayers." He who thinks of this earth in which he lives as largely material, is blind. It is saturated with mind, through and through.

If the very structures in which our bodies live are thus the fruit of mind, how much more is the world in which we spiritually live built by our habitual thinking! I read a modern parable the other day. A father came to the city to visit his boy; climbed the long stairs to the little room where the boy was laying the foundations of his career, and as he pushed the door open, the father's heart sank within him,—so cribbed and cramped was the room. Then he saw the open window with the sun shining in. The room looked larger. He saw a violin upon the table with music piled beside it, and the roof seemed to lift a little, and the walls to spread. He saw the bookcase and he almost forgot how small the room was, so admirable was it with thrones all about, and Dante and Milton and Shakespeare and Wordsworth and Tennyson sitting on them. Then he saw the Bible and he forgot he was in a room; the place seemed so wide a universe with God over all! Nobody needs to have an interpreter for such a parable as that. We all know the truth of it. The world we live in is built by the thoughts of our spirit, and Emerson is right,—"Give me health, and a June day, and I will make the pomp of emperors ridiculous."

I do not mean that the physical side of life makes no difference. It does make a great difference. Living is a good deal like going to the Symphony. One has to have enough money to get in. But after you

have enough money to get in, it does not make so much difference where you sit. What matters after that is your inner capacity to appreciate the music. And they do say that sometimes not those who sit in the boxes, but those who sit away up toward the roof, can understand and love the music best.

Nobody has found out the elements of life's philosophy until he can distinguish thus between possession and ownership. Possession is material. Ownership is spiritual. Possession depends on having things. Ownership depends on having thoughts. Possession is having seats at the Symphony. Ownership is appreciating the music. Possession is having books. Ownership is understanding what they mean. Possession is having a house. Ownership is having a home. Possession is physical, and men sometimes work themselves almost to the death for possession's sake, and then wake up to discover that they own nothing, for ownership is of the spirit. It depends on the length and breadth and depth of a man's soul how much he owns. The real millionaires have always been men like Paul who, though he made tents for a living, yet could say, "All things are your's; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are your's; and ye are Christ's; and Christ is God's." For the spiritual wealth of our lives is the fruit of our thoughts.

In the second place, *the reality of our Christian faith is the fruit of our thoughts.* Long years ago our fathers went up Manhattan Island on a great adventure. The wild woods, the strange faces of the Indians, the unusual aspect of affairs, the tang of the new country, made it a most exciting day. It took venturesomeness and courage. But now we are whisked up Manhattan Island every day on rails that have been laid for years, and there is no adventure about it. It is part of the day's routine. So very often pioneers have adventured upon God. They went out into life as Morrison went into China. "Do you really think," they said to him, "that you can make an impress with your life on that vast empire?" "No," he said, "but I think God can." So men have staked everything they had on the reality of God. But after the pioneers, so often the rails of conventional religion are laid, and what was life to the pioneers becomes lifeless creed, liturgy, ritual and institution.

That distinction very easily can be made, and it is made often. But in what does this conventionalizing of Christianity consist? It consists in believing that certain things are true about God and life, but in habitually thinking as though they were not true. It consists in having a creed that is not woven into a man's daily thinking.

You believe in God, that mind and spirit are at the heart of things, and that all the ages are strung upon the golden strand of His eternal purpose of good will. What a difference to daily living that faith ought to make! It is the gladdest, most exalted way of thinking about life that the heart of man ever dared to entertain. It means that we have this supreme and glorious privilege, that we can take the best we know on earth, the character and spirit of our Lord, and lifting them up as high as we can reach can say: "The Eternal is most of all like that." It means that we indeed believe that God is everywhere. As our lifeblood through our bodies, so God is everywhere, but even in our bodies there is one place where the blood comes so near the surface that you can feel it beat. That is what Christ means to the Christian. Jesus is the Pulse of God. God everywhere, sometimes flowing so deep and secretly that we cannot discern Him, but at one spot He comes to the surface and we can put out our fingers and feel the beat of the Eternal Heart. Put your finger there today. Think of Jesus. Beautiful, august, so that our best compliments pass rather for impertinence than praise! Then say to yourself,—He is the Pulse of the Eternal. Why, if we habitually thought about our lives and all their relationships in the light of that conviction we would not be the folk we are. If every morning from our knees where we have made that great thought real to ourselves again, we went out into the relationships of our lives, and as we quickly set our watches by the standard time learned how swiftly to realign our spirits again and again throughout the day by that high thought of God in Christ, we would stand out from the ordinary line of folk as George Eliot said a friend of hers did, "like a quotation from the Bible in

the midst of a newspaper paragraph." But we don't. And this is the conventionalizing of our Christianity, that we have a true creed; but alas! a creed means nothing unless it is woven into the habitual thinking of our daily lives.

In the third place, *our personal character is the fruit of our thoughts.* I well recall that when I was a boy my father stood one day with me on the crest of the Chautauqua Hills and pointed out to me a barn, telling me that when it rained all the drops that fell on one side of the ridgepole flowed down by secret rivulets into Lake Erie, and through Lake Ontario and the St. Lawrence River out into the North Atlantic; and that all the drops that fell upon the other side of the ridgepole flowed down into Lake Chautauqua and out by way of the Ohio and the Mississippi to the Gulf of Mexico. So near together at the start, so far apart at last! With boyish awe I used to watch that barn and ponder the far-sundered fate of the rain that fell upon it. But in later years it has been far more awe-inspiring to watch the lives of men and women. So far apart their moral destinies!

One thinks of his old college friends. This man rises into a high station by personal character and usefulness; that man, from as good a home and with as good a chance, entangled in vice, forging his father's check, killing himself at last. The North Atlantic and the Gulf of Mexico are not so far apart as the moral destinies of men. And yet when you trace them to their source they lead you back, like the basin of the Great Lakes and the Valley of the Mississippi, to an isolated ridgepole. They all go back to secret thinking. From that half-forgotten roof upon a hill they flow on their far-sundered way. A man who knows anything about life cannot talk to an audience where there are young people without thinking about that. Whatever you do with your character at last,—great success, great failure, blessing or curse,—this will be the explanation of it: "I have brought upon you the fruit of your thoughts."

The trouble with most of us is that we want to live on good terms with *other* people. We want other people to think us good; we want other people to think us reputable. There is a far deeper question,—On what terms are you living with yourself? Is it well inside? Ruskin tells us that once while he was rummaging about in the Cathedral of St. Mark in Venice, he came upon the statue of a doge that stood in the corner. On the side toward the audience, where everyone could see, it was beautifully finished; the cap carefully chased, the cheek smooth and the ermine of the robe delicately wrought in stone. But when Ruskin looked around into the corner where no one would be likely to see, he found the statue of the doge utterly unfinished. And, says Ruskin, "This statue tells the truth, at least about one thing; it tells the truth about the character of the man who made it. He was exiled from Venice for forgery in 1542."

How easy to reproduce the story of that young man's downfall! He never had intended to be a rogue. He came up to Venice in the flush of a successful youth to make a great record there. He always wanted to show up well upon the public side. But he was not living upon good terms with himself. His secret thinking was not honorable; his work was not done with self-respect. Mark it, if any Judas Iscariot ever brings clattering down about his ears his character and reputation in failure, it is all because for months he has been thinking wrong. The story of every collapse goes back to something like this: that our early training, our family traditions, our native instincts, all stand like a great bulwark against which rises the tide of our secret, selfish thinking; but the tide rises until some evil day the bulwark goes and we face the fruit of our thoughts.

Oh, you who are going out to be centers of influence in this generation, listen! "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, *think* on these things."

I said I was coming by indirection to the subject of prayer. Have I not come there? For there is no force in all the world to cleanse and purify, to strengthen and confirm the inner thoughts of men and women, like conscious companionship with God. The great work of prayer is furnishing to the world inner lives that are right clear

through. Do not ever think of it as something aloof from the general needs of humanity. It stands at the center of humanity's need, for there is no hope without prayerful lives.

Professor Palmer of Harvard tells me that when he was a young man he faced a very perplexing problem, so irritating that at last he made up his mind to take it to Phillips Brooks. The engagement accordingly was made, and young Palmer spent a long time formulating his question so that he would be sure to ask it right. At last the great day came, and he spent a radiant hour with Phillips Brooks; and when he came out his head was in the sky, life was glorious again, and he went up Beacon Street with his face toward the sun, feeling that life had been made over; until about halfway home it suddenly dawned on him that he had clean forgotten to ask Brooks that question. "But," he said to me, "I did not care. I had found out that what I needed was not the solution of a special problem, but the contagion of a triumphant spirit." So men need God. There is no magic about it. We still have to muddle our way through human problems where our foresight does not reach very far. But to feel at the center of our lives "the contagion of a triumphant Spirit," holding in His eternal hands the leash of all the universe, that means victory, peace, hope, power. We need that for life, we need that for death; and he who has it need never fear to face the fruit of his thoughts.

THE SOVEREIGN SOUL.*

Rev. George A. Buttrick.

My text to-night is not from the Bible. It is two lines, from one of the poems of Alfred Tennyson, which constitute a magnificent piece of counsel and advice. They read like this:

"Self reverence, self knowledge, self control,
These three alone lead life to sovereign power."

Which is to say, that if you would be queenly in character you must reverence yourselves, know yourselves, and control yourselves. The first step to sovereignty of soul is *self-reverence*. At first thought you may think it strange that you should be called upon to reverence yourselves. Does not reverence belong to God, and to Him alone? Perhaps some of you are thinking of those magnificent words of Isaiah vi. which the seraphims chant as they circle around the eternal throne: "Holy, holy, holy, is the LORD of hosts: the whole earth is full of his glory." That is the cry of reverence. Reverence is the mood of sacred wonder, and in one sense it is absolutely true that reverence belongs to God alone. But if you do reverence God you will straightway discover so much of the God-like, so many tokens of God's mercy in your lives, that you will stand before yourselves also in holy wonder.

Why should you reverence yourselves? Because you live in America. That is one very good reason. Compare your lot with that of a child born amid the suffocating traditions of some country like India or China; or with the lot of a child born in Germany, whose mind was commandeered while she was still young; whose mind was squeezed and cramped and pressed into an imperial mould. Compare your fortune with the fortune of one born in Armenia beneath the constant threat of Turkish deviltry. We do not choose the place of our birth. It is a blessing beyond words that you were born in this country.

I happen to have been born somewhere else than in America, and I sometimes think that many American-born people do not realize how splendid and how vast is their country. I never saw a Pullman berth in my life until I came to America! Over in the "tight little island" where I was born they do not need Pullman berths. There are few journeys which cannot be made in daylight. I once met an American in London who said, "I am afraid to travel on your English trains for fear they might go off the edge." That is about the size of it over there. The first journey I took in

*Patriotic address delivered at the Northfield Young Women's Conference, June, 1919.

Photo. by Spencer. FIELD DAY, NORTHFIELD YOUNG WOMEN'S CONFERENCE, 1919.

America was one of twenty-seven hours; I had then traveled a third of the way across the country. For eight hours, from Buffalo to Detroit, we went along the shore of one lake. They would have called it a "sea" over on the other side of the ocean. And I suppose it is true that if some giant should pick up that little place called England and should drop it into the middle of Lake Michigan, it would still be an island.

It is said that a billion bushels of wheat are harvested on American soil every year; a hundred million dollars' worth of gold is mined; fifty million dollars' worth of silver; thirteen billion gallons of petroleum; one hundred million tons of iron. The wealth that we take every year from American soil puts to shame the "pot of gold" even though it is "at the foot of the rainbow." And the wheat that we garner every year makes the fabled granaries of Rome look like a sack of flour.

Oh, a land beautiful beyond compare! Lovely valleys flecked with leafy light and shade; widespreading prairies; towering mountain ranges; lakes like inland seas; rivers that can carry the traffic of a world upon their broad waters; and fields fruitful enough to feed a world. Such is our America!

America's vastness is not your only heritage, but also America's spirit, the spirit that was born with the Pilgrim Fathers. There ought to be a law in America compelling every American to think of the Pilgrim Fathers every morning before he has his breakfast. For my own part, I hold them in constant wonder. I never weary reading of their heroism. I like to think of those hundred people coming across the sea in a little boat that nowadays we could swing aft of a modern liner. I like to think of those hundred souls, the forerunners of a hundred million of freedom-loving people. I thrill to think how they landed amid that icy winter; how they buried most of their number in that first settlement; buried them in the roadway and trampled down their graves lest the Indians should discover the measure of their losses! Above all I like to think of the way in which the survivors of that noble band stood on the shore and watched the *Mayflower* go home again. Oh, the heroism of the coming was marvelous, but the heroism of that little handful of people, who stood on the shore and saw that boat of their salvation grow smaller and smaller against the horizon until it disappeared, was greater still. You are born into the heritage of that spirit. That fact alone is ample cause why you should reverence yourselves. Though every one of you lived a thousand years, and had a thousand lives, and though every one of you were as rich as King Midas, and though you gave all your years and all your lives and all your wealth, even then you would not pay back the debt you owe to America. You are reading books that you did not write; singing hymns that you did not compose; guarded by laws that you did not establish; blessed by a freedom that you did not purchase. Because such great gifts are yours, you must fall down

before yourselves in holy wonder and ask, "Who am I that such blessings should have been heaped on me?"

And you must reverence yourselves because of what individual people have done for you,—father, mother and friends. There are some men living in America to-day who call themselves "self-made men." There is no cant quite so despicable as the cant of the man who loudly boasts he is self-made. There are some "self-made women," but thank God there are not so many of them! Begin to examine the life of the self-acclaimed "self-made" man, and what do you find? At the moment of his birth you find a mother who went to the very gates of death that he might live. You find *that* first of all. And then you will possibly find, later in his life, parents who wore the skin to the bone that he might be educated; and later you find friends who believed in him when he did not believe in himself, and hoped for him. Back of all you find a God Who made him and loved him into life and gave him his every power and faculty. And yet, forsooth, he calls himself a self-made man! No, there is in reality no such person as a self-made man or a self-made woman. Many of you could say, as I must, that if I am able to do any little good in the world, it is not I who do it, but my own mother and father doing it through me. My mother's purity kept me straight. Her faith in God made it easier for me to believe in Him; and though she cannot in great measure teach me the wisdom that is between the covers of books, she can teach me more about the culture of an unselfish heart than I will have years in which to learn. Reverence yourselves because of what mother, father, friends, and fighters and martyrs for your country's freedom have done for you.

Reverence yourselves because six million men have died for you within these last five years. When it was my privilege to speak to the graduates of Northfield Seminary the other day I told them a story about a soldier's heroism that I want to repeat to you to-night, because I believe that it is one of the very noblest of the stories that have come to us out of the war. It concerns two aviators who were told to cross No Man's Land and photograph a German battery which was working havoc among the ranks of their comrades. In order to obtain better photographs they traveled in a steadier, though slow-flying machine. They obtained the required photographs and started back again. When they were halfway home, however, they saw a swift German biplane gaining on them rapidly. They flung out their equipment; they stripped off their clothing and let that go. They saved nothing except those photographs upon which the lives of their com-

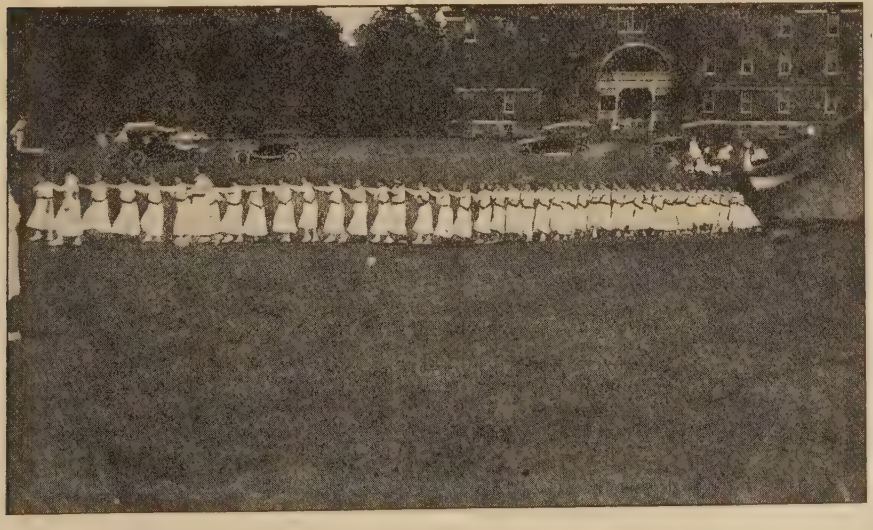

Photo. by Spencer. FIELD DAY SPORTS AT NORTHFIELD.

rades depended. But still that German machine gained on them, and they saw that inevitably they must be shot down unless something marvelous happened. Something marvelous did happen! The machine gave a sudden lurch, and the pilot discovered that the observer had quietly dropped out! Oh, men have been doing that for you, for me,—quietly dropping out of life, six million of them! As I go about my work I say to myself over and over again: "Ye are not your own. For ye are bought with a price." Have you not good reason to reverence yourselves?

And though I have said all this, I have not yet said the greatest thing: that your Saviour died for you, and that God put His own Spirit, His own nature in your life, so that you are His Spirit children bound to Him by innumerable ties. Because God is in you in such measure that you are called the children of God, bow before yourselves in holy wonder and say, "Who am I that this should be done for me?" You must reverence yourselves.

The second step to sovereignty of soul is *self-knowledge*. The German philosopher, Schopenhauer, once wandered into the grounds of the imperial palace at Berlin. A military guard ordered him to begone, first of all accosting him with the demand, "Who are you?" To which Schopenhauer replied: "I do not know. I would be greatly obliged if you would tell me." The military guard led him away in the belief that he was a perfectly loony lunatic. In reality he was a man who had pondered the mystery of his own human nature and confessed it a mystery inscrutable! Men have explored every country on the face of the earth except the country of their own hearts. Aviators have just flown across the Atlantic, but no man has ever traversed all the wonderful heights and all the dreadful depths of his own soul.

Do you know the *worst* in you? You must know the worst and guard against it before you can be queenly in character. Two young men were once walking up the staircase of a factory in Cincinnati, and one of them was smoking a cigarette. When they reached one stage in that staircase he took the cigarette from his lips and threw it into what he thought was a pail of water. Instead, it was a pail of naphtha, and, suddenly, there was a flash of fire and the place was ablaze! One young man ran upstairs to warn and to save the girls who were working on the floor above, but the other ran downstairs to save his own skin. One was a hero, the other was a coward; and probably neither of them knew it till the moment of crisis proved it. Where would a moment of sudden crisis find you? It would not be true to say that we are all either cowards or heroes. The truth is, that each of us is *both* a hero and a coward. There is a touch of both within us. Glycerine is a very harmless commodity when it is isolated. It is healing in its properties. It is beneficial in certain ailments. But if you bring glycerine into contact with certain other chemicals it becomes a terrible explosive. There are certain moods in your nature, that, given their own peculiar environment of temptation, will go up in flame and leave life in ruins. We must not blind ourselves to that fact.

But most of all, you must know the *best* in your nature. Joseph Parker, preacher for so many years at the City Temple in London, used to say, "God has no time to make nobodies." God has made you and intended you for some fine, heroic, and gracious manner of life. Do you know your best? Do you know your own best ideals? Oh, they come to you, those tender moments of holy illumination, when, with God-given clearness you see the life you should live, the words you should speak, the redemptive service you should render. Those ideals are the shadow of God in your mind, the banners of God unfurled in your soul. And I beg you, whatever else you do, have the courage to be true to your ideals. Walk the common roads of earth with your eyes forever lifted to the skies. Make your ideals the lodestar of your life. Believe in them! Follow them! Do not call them imaginations! Do not deem them fancy! Give short shrift to the faithless contention that ideals are will-o'-the-wisps that men follow only falsely. Believe, rather, that they come from God. Be ever obedient to the Heavenly Vision. Do you know your best? Do you know yourselves?

Self-reverence, self-knowledge, *self-control!* You all recognize that the third essential is the hardest of accomplishment.

Self-control means choosing a certain goal in life and steering through thick and thin, through foul and fair, for that goal. Now, both things are necessary, the goal and the steadfast pursuit of it. I know men who steadfastly pursue, but they pursue the wrong thing. There is a city of about 35,000 people in the Middle West which boasts, in the midst of its business section, a public square which is thick with squirrels. People come from far to look at them. I have seen a squirrel in that square pick up a nut, run up a tree with it and put it in a hole; then pick up another nut and run up the tree with it and put it in the hole. Well, there are human squirrels! Instead of putting nuts in a hole they put dollars in a bank, and that is about the only difference. Such a man pursues steadfastly, but he pursues a degraded and degrading ideal.

On the other hand, there are people who have a splendid purpose in life, but they do not know how to pursue; they do not know how to fix every energy and every effort on that end till they attain it. Jesus Christ once asked a question of the multitudes concerning John the Baptist. "What went ye out . . . . to see? A reed shaken with the wind?" Have you ever seen or heard a keener or truer description of certain unstable people than that? Reeds, reeds "shaken with the wind!"

Walk along the main street of almost any town on almost any night, and watch the crowd of young people. How many there are who in appearance (whatever they be in reality) are aimless, vapid, silly, and (so far as the upper register of their being is concerned) almost dead. They are carried away by every wind of worldly doctrine; swayed this way or that way, by the last foolish book they have read, or the last "movie" they saw, or the last friend they met,—"reeds shaken with the wind"! They may have good intentions and purposes but there is no resolute, inflexible striving to attain them! Self-control consists in the choice of a high purpose and the reasoned, unyielding devotion of all life's powers to its achievement.

Then how will you learn self-control? With all emphasis I would say: You can find in Jesus Christ both the highest purpose and the indomitable strength to pursue. Can you imagine what tremendous assurance a minister gains in the fact that he can challenge all who hear him with this question: "Can you tell me of a higher, a purer, a nobler, a more heroic life than the life of Jesus Christ?" He well knows that no man is able to gainsay his Lord's supremacy. Jesus Christ is "mightiest among the holy, and holiest among the mighty." But this follows: If Jesus Christ is the best, you must in faith with your own nature follow the best you know. "We needs must love the highest when we see it." If we perceive that Jesus has actualized all that is purest and truest, then to refuse to follow Him is to make the very light that is in us gross darkness.

"If Jesus Christ is a man,
And only a man,—I say
That of all mankind I will cleave to Him
And to Him will cleave alway."

"If Jesus Christ is a God
And the only God—I swear
I will follow Him through Heaven and Hell,
The Earth, the Sea, and the Air."

Nineteen hundred years ago, Jesus Christ came into the narrow valley of our earth. The light of heaven shone in His eyes. The accents of heaven sounded in His voice. Weak men became strong when He was near. Sinful men knew the joy of cleansing when He touched them. Men who were torn with temptation felt that the angel of their better self was blessed with victory when He spoke. He stayed the drift of sin. He overcame the world's ancient custom of selfishness. In His strength people slew the evil that earlier had worked their shame. Through faith in Him people faced death without a tremor and declared it was only a "covered way" which led to light. And to-day this selfsame Jesus lives and reigns. Death has no place in Him. It is unthinkable that death could ever touch Jesus! Eternity is His home and native clime. And, since His earthly day, thousands have made the great adventure of faith in His presence, and have known and proved His constant nearness. Jesus still lives, still reigns, still redeems, or a thousand Christian years and ten thousand Christian lives and churches have been built upon the baseless fabric of a dream.

There is nothing more mysterious, but

nothing more certain than the nearness of Jesus Christ to every one of you. If you follow Him, you will find strength to travel towards life's supreme purpose. Through Him you will learn true self-control. I do not know where Jesus Christ will lead you. But where He leads you must follow, or there will fall upon you the torment of a divided life.

You must do what Jesus would have you do. You must go where Jesus wants you to go. If you follow Him, you will constantly move towards that finest of all fine purposes—a Christian character! and your strength and joy will be constantly renewed. He will teach you true self-reverence, because He Himself will live within you. He will teach you true self-knowledge, for He will show you that your real life "is hid with Christ in God." He will teach you true self-control, and you will become sovereign in soul.

Northfield Student Conference.

THE NOTE OF REALITY.*

Rev. John R. Mott, D. D., LL. D.

Rev. John R. Mott, D. D., LL. D.

What notes should sound out of the lives of the college men of our day, and not only those in the colleges, but also those from outside the colleges; not only back there during the academic year, but quite as much during the vacation spaces into which we shall fit our lives during the coming days and weeks! Do we ring true on these notes to-day? If not, why not? What business have we more important here in these closing hours than to make perfectly sure that we are conductors and not nonconductors, that we do ring true on the notes which it is essential shall be sounded out in our college life to-day?

Need I emphasize at the very outset that every man here should sound out the note of *reality?* The fires of war and the judgments of God have been burning out the dross all over this world. The world has become increasingly impatient with sham and unreality, with hypocrisy and formalism. It is insisting upon men being as they are, and that there be no uncertain sound as to what they are. We need to-day not more Christians so much as more Christianity. This is the central need in every college and in every city and village represented here. And is not the need in every nation, more men whose lives correspond to the points in their creed, more of those who not only say, "Lord, Lord," but who likewise *do* the things and live the things which He says? These men make Christianity contagious and highly communicative.

We should be men of reality in our *speech.* And here might we not all well be ashamed together? There are so many

* Delivered at the Northfield Student Conference, June, 1919.

evidences of unreality in the speech of Christians. For example, exaggeration, flattery, petty deceit,—although there is really no such thing as petty deceit, for the thing is either a lie or is not a lie. Any man would lose his reverence for a God Who would regard with indifference or tolerance the shading off of truth; and yet in the ordinary conversation, how many evidences there are of unreality with reference to speech! Not only with reference to speech, but with reference to silence. There come hours every day in which a man should speak, perchance the word of rebuke, or the word of warning, the word of invitation, or the word of encouragement or incitement, when not to speak the word reveals the state of unreality within. I say, therefore, a man's silence hour by hour condemns him of not being true to his professions.

We should be real not only in our speech, but likewise in *our attitude towards our temptations*. There is no man here who does not have his temptations. It is a choice between victory and slavery. A slave is a man who cannot say an effective No to the world, the flesh, and the devil. That man is a slave; and it does not take any elaborate self-analysis for a man to identify himself. He well knows whether he is going from strength to strength, whether he is conquering his temptations, or whether his temptations are conquering him. And there is nothing whatever to be gained by living under an illusion and counting ourselves as free men if we well know that we are slaves.

Now what is the attitude of reality with reference to our temptations? Surely not one of passive indifference; surely not one of weakly yielding; surely not one of saying this transcends all experience and there is no such thing as hope or triumph or victory. That is not the attitude of reality. The attitude of reality with reference to our temptations is one of warfare and of being willing to die fighting rather than to yield weakly.

Many men come to me one by one to talk over this matter of the secret of victory over temptation; not simply an occasional victory, but a life of constant victory. And as they answer with honesty my questions, it becomes as plain as a pikestaff to me why they are losing out. These men are not putting up a fight. If some men here put no more earnestness and no more thoughtfulness and no more continuity into their college studies than, according to their own confession, they are putting into their conflict with their closely clinging sin, these men would not graduate from college; they would lose out there just as they are losing out on the moral battlefield.

There is a striking word in the Bible that I wish might be realized in the life of every one of us who has had a disappointing strife with his temptations, and that is the word which says: "Ye have not . . . . resisted unto blood, striving against sin." Oh, how few of the men who come to me to make their frank confessions and tell of their sins and stains make upon me the impression that they have "resisted unto blood, striving against sin"! One man of that kind did come to me the other day. He was willing to pay any price that he might be at his best, and I have been glad to find that that man has been ushered out into a life of liberty; his chains have broken in pieces and have been cast forever under his feet.

Virtually every man who does any thinking has his doubts and will have his doubts; that is, his unanswered questions. This is not a matter to be deplored. To my mind it would be even more to be deplored if a man did not have questions that he has not yet been able to answer. But a very alarming state would be one in which a man had to remain ever in a negative attitude where he could not find honest, satisfying answers increasingly to his queries with reference to the Christian faith, with reference to his attitude toward man and God, and the programme of Christianity in the world. To have our doubts is but a good indication that we are beginning to use our brains upon these questions. But not to have these doubts dissolved, to be perpetually in front of the same unanswered questions is an alarming state.

We should not be satisfied unless by constructive methods we are gradually building a faith for which we can give reasons that will appeal to conscientious, open-minded men, and reasons that will stand the most thorough, modern, scientific sift-

ing and testing. This may be true. It is increasingly true of men who have the attitude of reality with reference to their unanswered questions. That attitude is not to declare that these things cannot be answered, and to do nothing about it; but it is an attitude of diligent study, of constructive effort, of practical and fearless application of the truth, as fast as we find it, to everyday life and relationships, in order that we may discover more truth.

"Light obeyed increaseth light;
Light rejected bringeth night."

Our reality should show likewise in the *expansion of our characters into Christlikeness.* There should be something here to-day which should positively alarm any Christian if he is compelled to admit that he is not growing in Christlikeness. There is something wrong if your roommate or the members of your family to whom you are to return within a few days, and the people back there in the town or the village or the vacation resort who know you best, do not notice a marked change in you this year over what you were twelve months ago. There is something wrong because the Christian life is a *Christian life.* It is a Christian growth; it is an expansion. It is not a retrogression; it is an advance. It is a going from strength to strength. It is climbing the mountains; it is reaching farther heights.

As every man who has been attending the discussions morning by morning on "The New Day and the New World," as every man who has been dealing with these problems of America and of the other nations well knows, our reality should show in the application of the principles and spirit of Jesus to the problems of our everyday life, of our nation and of the world. There are too many men to-day who are confining their interest in these great and living and dynamic questions to the realm of thought or the realm of discussion or the realm where other people are working for them by proxy, instead of applying, within the range of their own daily experience, in their own family life, their own college life, their own fraternity, their own social set, their own duties as citizens, and as citizens not only of the nation, but of the world, the principles of Jesus, the example of Jesus, and the superhuman spirit of Jesus. Therefore we have so many unbelievers. I say, *therefore* we have so many unbelievers. They are looking, and rightly so, for present-day evidences, among men now living, of the reality and conquering power of the Christian principles and of the living Christ. As Archbishop Whately said, "If my faith be false, I ought to change it; whereas if it be true, I am bound to propagate it."

If we have professed a delusion we have nothing quite so important to do as to unravel our faith and let it go. Anything is better than hypocrisy. But if you and I have professed the truth in stepping in behind truth and saying we are going His way—and I am looking into the eyes of men who would lay down their lives rather than surrender this—then let us be logical, let us be genuine, let us be real and lend our lives and our voices to the propagating of these most important truths for which the world waits, for which it hungers and thirsts, I mean, for the living Christ; that is, for One Who to-day is communicating Himself inwardly to men; for One Who is clothing Himself with men. The incarnation on a wide scale is what the world is looking for; and wherever it finds it, it finds hope and release and triumph and expansion.

Another note, involved in this one, but which I prefer to place by itself, that should sound from the lives of the college men to-day is the note of *purity.* Yes, if the note of reality is to ring true, the note of purity must be sounding out from the secret depths. A man is what he is in the dark, in the place where God alone sees. "Thou desirest truth in the inward parts," in the place where God only sees and where He judges men. He judges you and me not so much by our speech—although He will judge us for every idle and every dishonest word, for every unreal word—but He well knows that if the heart is right, the words will be all right. "What you are," said Emerson, "speaks so loud that I cannot hear what you say." A man is what he is there in the depths of his life, what he is in secret.

Christ had this in mind when He pointed to the heart as the most strategic battleground. Buddha said, "A man is as he thinks." The Bible uses almost the same

language, "As [a man] thinketh in his heart, so is he." If I could be sure that every one of us would win out in the heart, I would not be concerned about any of the other battlefields on this earth. If you learn the secret of winning the victory in your heart life, you are free. Every sin begins with a thought. If you and I have the right attitude of dealing with our thoughts the moment they dart to the front, before they gather head and communicate themselves to the nervous organism, our bodies will be easily subjected and kept in subjection. Let us become tremendously concerned with what feeds into our mind and what hangs onto the chambers of our imagery. If I could be sure that every one of us would win the victory in our hearts, I would not be much distressed about these great problems to which we have had our attention so vividly and faithfully called. If men were winning the victory in their hearts, I would not fear the social neglects, the social cruelties, the social injustices, the political sins that well might make our nation ashamed.

We must have this note of purity. Christ had it in mind always. "Blessed are the pure in heart," said He, "for they shall see God." And after all, that is the whole of it. If you and I can see God inferentially, everything else that the world needs will flow out. "Blessed are the pure in heart: for they shall see God"; that is, they shall know Him, shall not be in doubt about Him, shall be conscious of His presence, shall experience beyond question His immediate and superhuman help. Blessed are the pure in heart, for they shall thus see God.

Heart purity means infinitely more than most men seem to realize. Surely it means what you and I usually associate with it: that is, keeping the heart free from lasciviousness. I do not wonder that God is blasting some men. I do not wonder that some men doubt whether there is a God. I do not wonder at some of the questions that are being pressed upon men in these earnest days. It surely means keeping the heart free from these things. But Christ had vastly more than that in mind when He said, "Blessed are the pure in heart." He meant keeping the heart free not only from uncleanness, but likewise from selfishness, from pride, from arrogance, from intolerance, from littleness and meanness. In proportion as we keep our hearts swept clean of all these mists and vapors that would hide His face and His reality and prevent His working, great will be the outreach and depth of our influence and the satisfaction in our own religious experience.

Then there is another note that I am so eager to have ring from the college life of my own country and of all these other lands represented here this morning, and that is the note of *loyalty*. The longer I live, the more I visit the colleges, the more highly I value this trait. I value it more highly than any other, and I think Christ did. He built His Church on this—loyalty to our guiding principles. If there is any man here who does not know what I mean by guiding principles, I venture to say that man is in danger. I mean principles to which you and I turn in times of perplexity and in times of decision; principles that never fail us, that are right at hand, that do not mislead.

Now there are marked advantages in having clear guiding principles that we have thought out, if need be, fought out, mastered, clearly defined, settled, once for all. One of these advantages I have implied in what I have already said. Such guiding principles are dependable; we have got something that does not change. They are like the North Star. Our feelings are so variable they mislead us daily. The advice of others, even of the best men, we cannot rely upon. I had an experience not long since when I asked six different men as to their view of the will of God on a certain matter, and they gave six different answers. Obviously, they were not all right. You cannot depend upon the advice even of the wisest and most unselfish people, but guiding principles will not fail us. Such principles save us from vacillating; and how much motion is lost in men's lives every day from hesitation and indecision!

Guiding principles give men great achieving ability. The men who are accomplishing most in this world to-day are men who know where they want to go, and who are headed that way; they are not in uncertainty.

Photo. by Spencer. A "Camp Northfield" Group.

Guiding principles make possible real leadership. To whom do you turn in times of doubt and perplexity? To the men that are woolgathering, to the men that do not see things straight, to the men of indecision? No. You turn to men who have made up their minds and who have reasons for their decision of character. These become the enduring leaders. There are men that rise up and lead for a day, but the men whom the people follow increasingly are the men that have guiding principles.

A great advantage of having our principles worked out and of turning to them and using them, making them operative, is that these lead a man in paths of safety all the time. How many parents ask me this question, "Is that college a safe place for me to send my boy?" Well, I always answer, "It depends upon the boy." There are certain boys that are safe in the very jaws of hell, in fact, have become stronger there. There are other boys that are in danger in the so-called safest colleges in this country. One of my friends told me an interesting experience of a young man who had lost his parents and lived in very intimate relation with his uncle. When the day came for this boy to go away to college, he spent a long time with this uncle. They did not talk much in that last visit, but when it came to the parting, the uncle said this simple sentence, "David, always do as you have a mind to." Well, now, the uncle knew the boy. He knew that boy had a mind, that he had principles, that he had thought things out, and that the safest thing he could say to that boy was, "Always do what you have a mind to; not what you have not made up your mind about." And so I say to parents, if you have done the right thing by your children, so that they have some principles that you have taught them always to apply, your son will be safe in any college; his difficulties in the college will become stepping-stones to reach greater heights. A man without these principles is unsafe almost anywhere.

When I was in France recently, I had a visit with General Pershing, and as I was leaving he spoke with evident pride of our army. He said: "The thing that impresses me most about our army is the fact that" —he was speaking of the army overseas, and he might have said the same of the men that did not get over—"here are two millions of men who are going home and they are going to be able to point to their

sons and their grandsons with pride, saying, 'We belonged to the cleanest army that has even been mobilized.'" I am inclined to think he was right. I say it with some just pride; and I could say good words of certain other armies. But I am sorry to add that, notwithstanding the splendid record of our army, there were certain men who, because they did not have guiding principles which they took across the Atlantic Ocean, when they came into the midst of strange conditions and special temptations, were undone; they have come back home not the same. You see, it is not a matter of safety zones; it is not a matter of out of bounds; it is not a matter of army regulations. It is a matter of internal principles, of a linking of the will and the brain together and having something at hand that guides like the North Star, no matter how we feel, no matter in what country we are, no matter what the social sanctions and customs are. Kipling's experience was that there were no ten commandments east of Suez. It depends upon who the man is. There are some men who take their principles, their ten commandments, east of Suez; and they are the men that have made people in Asia believe not only that Christ was, but that He is.

There is nothing you and I like better than loyalty, not only to our guiding principles, but loyalty to one another. One of the leading commercial concerns of the world places disloyalty to the company and to one another as the cardinal cause for which they will dismiss a man. You know how a man is lost forever politically if he is disloyal to the party and to his colleagues; and he should be. I value this principle more than any other. When I do not care how illiterate they are, or for who apologizes for his father and mother, I do not care how illiterate they are, or for his church or denomination, no matter how obscure or humble it is, or for his college or his country,—I make up my mind that there is a man I will not use my influence to advance, because there is a seam of weakness across a character that will do that. You will not build a great structure on that kind of a character.

1. *Loyalty to One Another.* Here I find some Christian workers even that cannot be advanced because they are guilty of the sin of speaking disparagingly, uncharitably of others behind their backs,—a phase of disloyalty most contemptible, most unchristlike. These men wonder how it is they have not more power with men. It is very apparent they have not power with God.

2. *Loyalty to Great and Undying Causes.* You and I happily are living in a time when there are causes great enough in which we can immerse ourselves and be lost. Chief among these causes is the Church of the Living God, the Church founded by Christ and His apostles for carrying out His great programme in the world, for proclaiming His truth from one nation to another, for holding in prominence the great central personality of Christ, for making vivid and commanding His ideal for individual character, and for society. Everything else that you and I value seems to be but tributary to this great institution and this great vital movement. It is true it has its shortcomings; but it is well to remember that the Church is a hospital, a training school, and an army. If we did not have sick men we would not need the Church; and if we did not have untrained men we would not need the Church; and if there were not fights on we would not need armies, and we would not need the Church. Let us remember the function of the Church, its indubitable personality, and rather than withdraw our whole-hearted allegiance, lend it as never before, in order that the Church may be the power for which Christ intended it.

3. *Loyalty to our Divine Lord and Saviour Himself.* Any man here who is not a Christian may properly debate the question as to whether or not he will become a Christian. But having become a Christian there is no longer any room whatever for debate as to whether he will be undyingly loyal to Jesus Christ, not simply as Saviour, but as Lord. Jesus Christ is either Lord of all, or He is not Lord at all. Therefore let Christians be very practical. There are some Christians who push their consecration away back to some date when they honestly did surrender their lives to Christ. Well, that is a most superficial definition of consecration. Consecration is a lifelong process of constant

conscious surrender and yielding to the sway of Christ in everything every living hour. Some other Christians keep pushing it off to an ever retreating boundary, to some time when they are going to make a great surrender to the sublime purposes and requirements of Christ. It is a present-day matter, it is a present-age matter, or it is not to be at all.

I would turn to the men here who may not call themselves believing Christians and I would raise this question as their friend. I think the men here from these foreign nations, for example, know that I am the friend of the students of foreign countries. I would say to any of them, and to any men here who may not call themselves believing Christians, let us with open minds and reverent spirits bow down before this great Personality regardless of our present religious views for these reasons:

First, because of Who He is. Charles Lamb, you will remember, said if Shakespeare were to enter the room, we would all stand; whereas, if Christ were to come in, we would all kneel.

Second, because of what He has done. The more honestly and thoroughly you study that, the more deeply it will impress you that He has a claim on you. He has washed us from our sins. There is mystery here, but there is the greatest single reality known among men. We may not know why, we may not know how, but there is a connection between emancipating men from the clutch and the power of sin on the one hand, and a life of liberty and peace and joy on the other, that we cannot question in the light of the experiences of men and the ascertained facts of religious psychology.

In the third place, He has a right to dominate every mind here this morning regardless of our religious views, because of what His domination makes possible. I state it as a splendid fact, and not as a method, and not as a theory, that the living Christ is able to emancipate, break shackles, set men free. He is able to wash away sins and give men pure, white garments. He is able to energize palsied wills to take the step between knowing duty and doing it. He is able to flood lives with vitality and send us out able to communicate life.

These three notes I will leave with you in the hope and with the prayer that from every life here there may ring the note of *downright honesty or reality,* of deep secret *heart purity,* and of splendid *undying loyalty.* Then we will shake the colleges next year as they have not been shaken, because it will mean—I say this reverently—that the Living God will have in living men conductors through whom His voice can be heard unmistakably, and through whom there may break out superhuman power.

THE CHALLENGE TO THE SPIRITUAL FORCES OF THE WORLD.*

Charles Reynolds Brown.

We have been doing all our work for the last five years under the shadow of the Great War. It has been with us in our downsitting and our uprising, and has entered into all our ways. There has not been a word on our lips nor a thought in our minds uninfluenced by the war; and because it has been the ever present fact in our consciousness there have been those who have found it difficult to sit down quietly with the vital interests of religion. They have said to themselves, "What are words and ideas at a time like this, when guns and grapeshot are the things that count?" The great questions of right and wrong have been argued out in stern fashion on the fields of Flanders and of France, in Italy and in Serbia, and even in the country across whose acres walked those blessed feet which nineteen hundred years ago were nailed for our advantage to the bitter Cross.

There are those who have found it impossible to give themselves in whole-hearted

* Delivered at the Northfield Student Conference, June, 1919.

fashion to anything not having to do with the beating of the Central Powers and the winning of the war. They have said: "How can we settle down to study such ancient history as is found in our Bible, when history so much more interesting, and as it seems, more vital, is being made every hour? How can we concern ourselves with the petty squabbles of Gideon and the Midianites on the plain of Esdraelon, or the wars between Jeroboam and Rehoboam, when the papers are telling us in hourly editions how General Allenby is driving the Turks across the plain of Esdraelon and through the hills of Galilee?" And because the war has been occupying not only the front page of the papers, but the front room in every man's mind and heart, there have been those who perhaps have suffered in their vital concern with religion.

But there was another ministry being rendered before the war came, and which had to be rendered during the war, to uncover the deeper sources of motive and stimulus and to hold before our minds and hearts those great ends of righteousness which would justify the sacrifices that the race was being called upon to make. And that ministry will have to be rendered now all the more effectively in the light of the great problems left to us as a heritage of the war. That ministry could not be rendered with guns and grapeshot. There were needs which could not be met out of the coal bin or the wheat bin or from the munition factory. They had to be met out of a source unseen.

The present situation offers us all kinds of a challenge. To me the most terrible thing we saw during the war was, not the invasion of Belgium with its amount of outrage, pillage, and cruelty to fairly stagger the modern conscience. It was not the sinking of the *Lusitania,* drowning hundreds of helpless women and children. It was not even the moral stultification of those ninety-three men—college professors and pastors of churches—who sent out that *pronunciamento* undertaking to justify the action of the German government in doing what it did in bringing on the war and in what it had accomplished in Belgium, although this was a thing that shocked thoughtful people throughout the length and breadth of the earth. But none of those things was to me the most terrible thing that we saw during the war. The most frightful thing was the decay of a great national soul, the soul of Germany, the Germany that many of us had known and loved, in which many of us had studied, the Germany of Luther and Melanchthon, of Kant and Hegel, of Goethe and Schiller, of Beethoven and Bach, of Carl Schurz and of Franz Sigel! It was gone, and there seemed to have come in another and a lower type of life which had taken possession of the German soul.

Now all that has to be changed! It will have to be changed because the world will have to go on living with Germany, and Germany is a strong and intelligent nation; and the soul of Germany as we have seen it expressed in the events leading up to the war and in what has been done in the war will have to be changed in order that the Kingdom of our Lord and Saviour Jesus Christ may make progress throughout all the earth.

That soul cannot be changed by hatred, by vindictiveness, by moral denunciation, by our holding ourselves entirely aloof from any sympathetic touch with those people who have also passed through a terrible experience. That soul of Germany which has come under the domination of a false philosophy and certain evil influences will have to be changed by a finer type of national soul in all those countries with which Germany will be called upon to deal. And all the nations of the earth to-day are being challenged to stand up and show of what sort of spiritual stuff they are composed. They are being challenged to show the ideals and the principles by which they intend to order their own national life and their own international conduct; they are being challenged to exhibit those qualities of mind and heart that will become redemptive in their influence upon the other nations of the earth. That is the challenge that is offered to the spiritual forces of all the nations represented here in this very representative Conference, the challenge that is offered to the spiritual forces of those nations to accomplish what will have to be done.

Here at the close of the war we are confronted by certain great problems, problems of statecraft touching the readjustment of boundaries and of privileges among the victorious nations. They are problems

so vast and have so much to do with the welfare of mankind that one would feel that every petty politician should be shamed into something like a statesmanlike outlook upon the great problems confronting us! Problems of finance as a result of the huge war debts; problems of industry in great communities where certain methods of organized effort have been accepted as merely temporary war measures, and must now be readjusted,—readjustments which can only be made by men possessed of wisdom and patience, of moral courage and sympathy for the other man; problems of reconstruction for those devastated areas, and problems of personal rehabilitation for the hundreds of thousands of men who have been maimed and blinded and wounded by the war and who desire their place of self-support and self-respect in our organized life! And most serious of all, the great moral problems consequent upon the loss that we have suffered through the shock, through the outbreak of cruelty, through the lowering of standards in great areas of human society consequent upon the war!

Here are these problems! They cannot be solved by rule of thumb; they cannot be solved on the strength of a few clever guesses; they cannot be solved by a few outbursts of kindly feeling. They can only be solved by men and women who know what they are about, who understand the material with which they have to deal, whose principles and methods have been brought into agreement with the will of God, and who have that profound sympathy with the needs of their fellows which comes from vital fellowship with Jesus Christ. Those are the only men and women who will really count.

We need men and women who know something of history, so that all the foolish experiments tried in the past will not have to be tried over again. We need men and women who know something of those economic principles underlying all human well-being and advance. We need men and women who know something of the psychology of the human mind, how it acts, how it reacts, how it can be made to react in nobler fashion so that they will be able to anticipate and to evaluate those thought movements that are destined to become controlling. We want men and women who have the scientific habit, who are able to draw the thing as they see it for the God of things as they are. And then, coupled with all of that skill in the use of the materials of civilization and progress, we need men and women of moral vision, of spiritual insight, who labor all the while for human betterment with their eyes and their minds upon that social order that hath foundations whose Builder and Maker is God.

As the result of the war we have made certain moral gains that give us courage. We have seen the passing of a wicked political system. We have seen a fresh manifestation of the essential moral soundness of the race in that it has shown it-

Foreign Delegation at the Student Conference, 1919.
Photo. by Spencer.

self capable of heroism and devotion to principle, of self-sacrifice to an extent that we scarcely dreamed of. We have seen also, what brings great reassurance to my mind, a fresh vindication of the Divine justice. I have believed in God ever since I learned to believe in Him at my mother's knee; but I have never believed in Him so strongly as I have since the eleventh day of last November. And I never felt so sure that I was living in a world presided over by the Judge of all the earth, Who does right.

Think of what the outcome of this war has meant for the spiritual life of mankind! The will to power, the philosophy of brute force, the contempt that some men and some nations have shown for moral principle, the flaunting of the spiritual values that were at stake in the interest of what they deemed to be the highest efficiency,—that particular philosophy of life which has been gaining currency in many quarters of the world during the last ten or twenty years, has now been fully tried under more favorable conditions than ever before in the history of mankind, and the whole world knows to-day that it miserably failed. The German people were numerous, they were powerful, they were prosperous, they were intelligent, they were united, they were prepared, and they were ready to stake their all upon that idea of the will to power, the philosophy of brute force, the imposing of what they regarded as superior culture upon the rest of the world by force of arms. And they put it to the test, only to go down in defeat before the moral sense of mankind and the overruling will of Almighty God.

If you want a miniature of the Day of Judgment, when "the Son of man shall . . . . sit upon the throne of his glory: and before him shall be gathered all nations: and he shall separate them . . . . as a shepherd divideth his sheep from the goats," look at the plight of Germany to-day. She has lost all her colonies; her navy has been turned over to the Allies; her merchant marine, once the pride of the seven seas, is all gone; her commerce, built up at such expenditure of money and effort, is now destroyed. She has seen, according to her own figures, 1,700,000 of her strongest, finest young men go under the sod, and another 1,500,000 return to their homes weakened or maimed or blinded by the war. She has been compelled to sign an armistice the most severe and humiliating ever imposed upon a powerful nation in all history. She has rolled up a national debt which renders her financially bankrupt. She will be compelled to pay a bill for damages which the statesmen are telling us may amount to anything from thirty to sixty billions of dollars, to repair the damage done in Belgium and in France, and the armies of occupation are already on her own soil to see that that bill is paid to the last *pfennig*. And worse than all else, she has plunged herself into a depth of moral contempt in the eyes of the whole world from which she will not emerge in a hundred years.

God is not mocked! Whatsoever nations sow, that must they also reap. The nation that sows to its flesh shall of the flesh reap corruption. The Almighty is not in a hurry. He does not settle His accounts every Saturday night; but nothing is overlooked, nothing is forgotten, and when the final reckoning is made up, neither men nor nations come forth until they have paid the uttermost farthing.

How strikingly have those words of the ancient prophet, read alike by Hebrew, Protestant and Catholic, been fulfilled in our own eyes! "He shall judge the nations in righteousness, ... and shall break in pieces the oppressor. . . . . He shall have dominion also from sea to sea, ... and his enemies shall lick the dust. He shall redeem the souls of his people from deceit and violence: and precious shall their blood be in his sight." The eternal God is our refuge,. and underneath all these national and international interests are the everlasting arms! He has made bare His own holy arm, and has gotten Him the victory for righteousness.

It will be a long time before intelligent men and women will again put their trust, as they have done in the past, in the will to power, in the philosophy of brute force, in the ability of men to show contempt for moral principle, in the flaunting of the spiritual values. We have seen that whole philosophy go down in defeat. And I count that a great moral gain that gives us courage as we face the future and undertake the solution of those problems that are imposed upon us by the war.

Photo. by Spencer. VOLLEY BALL, STUDENT CONFERENCE, 1919.

I know there are those whose faith has been shaken in some measure by the very fact that we have passed through such a war. When the war first came, we heard men say, "Why did not Christianity prevent this war?" It never seemed to occur to anybody to ask why science did not prevent the war. Nobody ever supposed that science would or could. It was the most scientific nation on earth that brought on the war. And I never heard anyone ask why did not big business or the newspapers or the universities prevent the war. It never seemed to occur to anyone that commerce or the press or education could avert such disasters. These very useful forms of social energy are not strong enough, they do not go deep enough in their hold upon the hearts of men to prevent the coming on of such disasters as that which we have suffered.

And the little toy gods of the Amorites in which some shortsighted people were inclined to put their trust,—Evolution with a capital E, not as the designation of a method, which all intelligent people recognize, but as a kind of a little homemade deity set up on its own account; and the Zeitgeist—all in capital letters, the Time-spirit; and the Stream of Progress, the idea that there are certain resident forces in the physical order itself which make inevitably for betterment and advance; and the cosmic urge, whatever that pretentious phrase may mean on the lips of those who use it in showy fashion! All those little toy gods of the Amorites showed themselves no more potent to safeguard the interests of mankind than so many stone images.

The forces of self-interest unrenewed and undirected by finer forms of energy cannot be trusted; and men to-day are saying, inside of the Church and out, that unless there is safety to be found in religion, in the sense of allegiance to the Living God, then hope there is none. It was a mighty tribute which men paid to the strength of spiritual forces when they said, sometimes wistfully and sometimes with a sneer, "Why did not Christianity prevent this war?"

Well, why didn't it? I have my own idea about that. I have the feeling that it was because we did not have enough of Christianity on hand in the summer of 1914, and what we had was not always of the right sort. In great sections of the nominally Christian world there were teachers of religion who were exalting the personal and private virtues of sobriety, chastity, kindliness and the like; all this they ought to have done, but they left certain other things undone. They were not giving sufficient attention to those social, economic and political virtues which also belong to our Christian faith and which have to do with the coming of the Kingdom of God on earth.

The social note which was struck so clearly and firmly by our Lord in the very first public address He gave there in the

synagogue in Nazareth ought to have been sounding all the way from Berlin to Bagdad and from London to the uttermost parts of the earth. You will remember what Jesus taught! When He made His first public appearance at Nazareth, He said, "The Spirit of the Lord is upon me, because he hath anointed me to preach good tidings to the poor; he hath sent me to bind up the broken-hearted, to preach deliverance to the captives, ... to set at liberty them that are bruised, to preach the acceptable year of the Lord." He was very much concerned with those economic and industrial, those political and social virtues that have to do with the transformation of all these kingdoms of industry and education and of political life into Kingdoms of our God and of His Christ; and that social note ought to have been sounding through all our Christian churches.

The only Christianity which will be able to deal in competent fashion with those great problems to which I have referred will be that Christianity which not only includes the personal salvation of a man's individual soul and the fitting of that soul for a blessed and eternal residence in the Hereafter, but which has to do also with the recovery of our whole structure of organized life from the reign of wrong purpose, and the transformation of that structure by the infusion of the spirit of Jesus Christ. It is that type of Christian Gospel to which the minds of our college men everywhere are more and more turning in this great day.

While the war was on there was another war, a very real war, being fought out all the while by the friends and the foes of the Kingdom of God, and it is still being fought out. It was the struggle of the exploited against the exploiters, big and little, rascally and respectable, corporate and personal. It was the struggle of those who work with either hand or brain against those who undertake to live in disgraceful fashion and eat their bread by the sweat of other men's brows. That struggle is still on, and the great mass of common people are coming into their own. There must be a fuller recognition of their rights in more intelligent and thoroughgoing fashion than has ever been true in the history of mankind. And the outcome of that other war will depend upon the measure of moral purpose, of spiritual determination that can be shown by those who stand for the Kingdom of God throughout the earth.

It is not a mere question of wages and hours; it is not a mere question of superior physical well-being; for on the part of great numbers of people who toil it enters profoundly into the shaping of human character. Men and women are improved in their character not simply by what they do on the one day of the week when they enter into certain buildings that have spires on them and stained-glass windows, although all that has its value and its place. They are affected much more profoundly by what they do six days of the week in those buildings without spires or any stained-glass windows, where they go to earn their daily bread. And unless the content of this common life of ours can be brought more into harmony with the Christian principles of the Sermon on the Mount, then His will will not be done on earth as it is in heaven.

Let me put it in a very concrete way! Here is a man who owns a factory and carries it on in such a fashion that the black smoke floating from its tall chimney is like a black flag of piracy. Men and women there are being robbed of the wages they ought to have. They are being robbed of those more wholesome conditions in which they ought to work. They are being robbed of their manhood and their womanhood in doing their work in a spirit of ill will and of despair. The man may be making guns, shoes, munitions, steam engines, or anything you choose. He is not making manhood and womanhood for himself or for those whose lives are bound up with his own in that great enterprise.

Here is another man who is a Christian! He is a Christian not one day in the week only, but seven days in the week. He also builds a factory and by his means and his superior organizing and administrative ability he carries on a profitable business. But he carries on his business in such fashion that the smoke which floats from his tall chimney is like a pillar of cloud by day, guiding the people who are employed there toward the land of promise in the spirit of hope and of good will. That man is giving expression to his inmost soul in

that finer method of industrial life which stands to his honor, and which is for the good of all those whose lives are bound up with his in that enterprise.

We have been making great advance in these recent days along those very lines. I like to think of two contrasts that stand out as between the piety of the fifteenth century and the piety of the nineteenth. In the fifteenth century there was a man named Thomas à Kempis. He wrote a little book of devotion which for centuries occupied a place second only to the Bible as a book of personal devotion. And in that book, entitled, "The Imitation of Christ," you will find a great deal said about the fate of the individual soul. It has to do almost entirely with the relation of a man's soul to his Maker. There is almost nothing said about a man's duty to his family as a husband and a father, almost nothing said about his duties to the State as a citizen, or about his duties as an employer or employee, or about his duties as a neighbor in a certain community. Those things are passed over, and what has to do mainly with a purely private and personal piety finds expression in that little book of devotion. That was the leading idea of piety in the fifteenth century.

We come down to the nineteenth century and we find another great saint. His name was Shaftesbury. He also was deeply religious. He was interested in evangelism. He was a man of profound faith, a man of constant prayer, but he gave the great main strength of his life to securing the abolition of slavery throughout the British Empire, to securing a ten-hour day for the British operatives, which represented a great advance at that time; to getting laws passed in Great Britain which brought the women and the children out of the mines, where they had formerly been employed; to securing better housing conditions for the poor. And the name of Lord Shaftesbury has come to be associated with a form of Christian effort which leads us to feel that the nineteenth century showed a great and wholesome advance over the piety of the fifteenth century.

It is that sort of Christianity that is more and more coming to the fore. It concerns itself not solely with the bodies of men, but it concerns itself with the entire life of man, knowing that the physical conditions under which people live and under which they do their work enter profoundly into the formation of that character which was meant to wear the likeness and image of Almighty God.

So I come back to the place where I started. It is a time of stress. There are problems in all our communities. There are great and searching problems to be settled among the nations of the earth, and they offer their challenge to the spiritual forces of mankind. It cannot be done by might nor by power nor by wit nor by brains alone. It will have to be done by efficient and consecrated coöperation with the Spirit of the Living God.

In the last Book of the Bible you remember the seer had a vision. He saw "a great multitude, which no man could number." The multitude was made up of "all nations, and kindreds, and people, and tongues." They spoke many languages; they showed the racial characteristics which belong to people gathered from the ends of the earth. They were brought together there, acres upon acres, square miles upon square miles of human beings in "a great multitude, which no man could number." We read also that they "stood . . . . before the Lamb." They stood with unshod feet and with bared heads in the presence of Him Who represents that principle of life which comes "not to be ministered unto, but to minister, and to give its life a ransom for many." And when that multitude made up of "all nations, and kindreds, and people, and tongues" looked up and saw that principle of life, that spirit of conduct, regnant and enthroned above the affairs of men, they cried with a loud voice, saying "Blessing, and glory, and wisdom, ... and honour, and power . . . . be unto our God for ever and ever."

These great questions of economic and social justice, these great questions of national and international well-being, will never be settled finally until they are settled right; and they will never be settled right until men and women stand right with Him, until they stand before the Lamb, and from the Lamb receive those principles and that spirit which alone will enable them to solve the problems left upon our hands by the Great War.

HOW CAN WE BELIEVE IN THE CHRISTIAN GOD?*

Charles Reynolds Brown.

How can we believe in the Christian God? This question has been made more acute by the experiences of the last five years. It has seemed to some people that it was almost impossible to believe that there was a wise and powerful and good Being Whom we call God, or He would not have allowed this war; and in face of the slaughter and the privation and the outrage that have occurred in connection with the war, men and women have been asking, "Why did God, if there be a God, allow all this?"

I want to speak then, very briefly of course, but as fundamentally as I can, in regard to that.

Let me go back a moment. I believe in God for several reasons. First of all, I believe in God because I can account for this universe where we find ourselves, better on that hypothesis than on any other hypothesis offered. Here is a universe that gives abundant evidence of method and plan, and apparently purpose and some end in view. Who planned it? The materialist says: "Nobody; it just happened. The original 63 or 97,—whatever the number is now,—of atoms or electrons got together and decided to set it in motion, and so it has just come along of itself."

It was necessary for somebody to plan this Conference. Intelligent as we all are, we could not have come up here and just drifted around according to our own will and managed the Conference as it has been managed by those who planned for it in advance, allowing any man who happened to get up in the organist's seat to try it, or any man who wanted to speak to speak. Somebody planned the Conference, and it seems to have purpose and intelligence back of it. Somebody planned that.

The conservative man who believes that the whale swallowed Jonah, or who might turn it around and believe that Jonah swallowed the whale, would not be in it at all for credulity as compared with the man who stands up and says that those 63 or 97 atoms of material without intelligence got all this thing under way somehow and carried it along.

More than that, we find the fact of *life* a thing so mysterious that I take off my hat in the presence of any form of life. How did that life come to be? The leading scientific men with all the appliances of their laboratories to-day cannot make a hen's egg that will hatch. They know exactly what is in the hen's egg so far as its chemical composition is concerned, and they have all those materials in their laboratories, and they have all the appliances of twentieth-century science, and yet they cannot make a hen's egg that will hatch. They have to call in the old hen to do that. And that hen was hatched out of another egg, and that egg also came from a hen. Who made the hen that laid the first egg, or the first egg that hatched out the first hen? How did this thing called *life* get here on a planet that was formerly a mass of molten fire with no life on it? Who made it? "Nobody; just those atoms there, the 97 or the 63 of them, they did it all." They did what scientists with all their appliances and laboratories in the twentieth century cannot do. No, I cannot be credulous enough to take that in. I cannot swallow it. It is too much for me. And therefore I can account for the universe better on the hypothesis that there is back of it a Being, powerful, wise, good, Who planned it all and Who is giving expression to His own energy in this universe where we are. I am an evolutionist. But evolution is the designation of a method, and not a setting up of an independent deity whose name begins with E instead of G. I believe in the One Whose name begins with G. I believe in God and I cannot account for the universe in any other way so well.

In the second place, I cannot be a materialist because I cannot account for my own life on material grounds. It is one of the commonplaces of modern psychology that the sum of all the physical processes does not give us the simple fact of personal consciousness. I am conscious of my life, you are conscious of yours. It is not a

* Delivered at the Northfield Student Conference, June, 1919.

physical matter; it is not just a matter of the arrangement of certain cells in the brain. Let me use an illustration that I have sometimes used with my classes in Yale.

I can take an X-Ray and see right through my coat sleeve. I can see through the flesh of my forearm; I can see the two bones there and know whether one of them is broken or cracked or diseased. I can see all the articulations of my wrist and hand and study them. I study all that as something objective to myself. I watch it as I watch any other thing that is outside of my own consciousness. Now, suppose I had an X-Ray so powerful, so subtle, so delicate that I could see my brain and the molecular movements, the atomic changes that go on there. When I am passing from a mood of anger to one of love or from a mood of sorrow to one of joy, certain atomic changes, certain molecular movements take place in my brain; and I stand with this X-Ray before the mirror watching them. Who would be doing the watching? Not the brain itself. The brain is the thing that is being watched. Something outside of that brain; something independent of that brain; *I* am watching it; and the sum of all those physical processes does not give us the fact of personal consciousness. It is something that is not accounted for on material grounds.

Now in that something that constitutes me, and which is not a material thing, I find an impulse to worship, I find a sense of dependence, I find a sense of yearning after fellowship with an Infinite Being, I find an impulse to pray. And what I find in my personal consciousness I find in yours. I find it has been widespread, age long; it is a characteristic of human life. There are abnormal individuals here and there who lack it, but, broadly speaking, it belongs to normal human life. Now does that happen to me in reality or is it just an hallucination?

Let me use the argument here that John Fiske uses in his little book. He says it is one of the commonplaces of physical science that every subjective power in the human organism has been developed with reference to some objective reality. The eye came because there were light and objects for us to see. The ear came because there were acoustic vibrations for us to hear. Mother love came because there was the helpless infant needing that human love. In every case the subjective power has been developed with reference to some objective reality; so that the process is real at both ends. The eye is real and the objects it sees are real. The ear is real; the acoustic vibrations are real. Now, how about these spiritual impulses of man, the impulse to pray, the yearning for fellowship with an Infinite Being, the desire to worship; is that real only at our end of the line and unreal at the other? If it is, says John Fiske, it is an absolute break in the whole method of evolution as we have come to know it by scientific study; and he goes on to argue the validity of these spiritual manifestations. I believe in God because He is an assumption of my own inner life.

In the third place, I believe in God because I recognize the fact of progress. We move up through human history, and we find that men and women were not always on the level where they are to-day. We go back and back and back to the earliest period of recorded history, and we find there that they were inferior to us not only morally, but intellectually and physically. The civilized man can run faster and swim farther and shoot straighter than the uncivilized, comparing averages with averages and exceptions with exceptions. We have improved in every sense of the word. There has been progress running through the human race right along in its history.

Go on back of that. We go back where there were no human beings and we find by our study of flora and fauna that there were certain low, brutish forms of life. We get back to the time when there was nothing at all approaching the human life we have to-day, but great huge saurians and mastodons and the rest. There has been progress straight along. Is anybody responsible for that progress? Is there any intelligence finding expression in that progress? If I am standing near a bowling alley where I can see the pins at one end and see most of the alley, but cannot see any farther back, and I see a ball come out and roll down that alley and knock down all tenpins at once, even though I do

LATIN-AMERICAN DELEGATION AT THE STUDENT CONFERENCE, 1919.
Photo. by Spencer.

not see anybody, I know that back of that ball there is not only energy, but intelligence and purpose and the ball is being rolled along with the idea of knocking down those tenpins. Now here is the fact of progress, life rolling on from lower to higher until by and by it reaches human life, and the human level keeps going up until we find the people we have to-day. That indicates to me that back of that there is not only power, but intelligence and moral purpose, and I argue strongly from this for that moral Being Whom we call God.

There is a stream of moral life in the world. We recognize it. It is flowing more broadly, more deeply, more strongly to-day than ever before. There is more justice, more compassion for human suffering, more manly honor, more womanly purity, more readiness to make sacrifices on behalf of those that are less favored than ourselves. That great stream of moral life was only a trickle early in history; then it became a brook, then a stream, and now it is a mighty river that shall "make glad the city of God." Now I cannot believe that stream originated itself and has kept going all this time and gained in strength and breadth and depth without a moral Being back of it. The stream does not rise higher than its source, and inasmuch as we find this thing that we call moral life, inasmuch as we find goodness in human life, it argues we must find goodness also in the Creator and Author of human life, in that Force that stands back of the whole movement. And therefore, when I see this feature of civilization, moral and intellectual progress, I look back to the One Who had sufficient energy and intelligence and moral goodness to set in operation the stream.

And my faith is not destroyed by what we have passed through in the war. In the darkest days, when it seemed as if the Central Powers were going to triumph, and the cause of righteousness was to go down in defeat, I found great comfort in taking a long look back, and then another long look ahead. When I looked back two thousand years, five thousand years, I saw that, after all, the way of human history had been a way of advance. It had not been a perfectly inclined plane going up; it was a spiral; it turned back on itself again and again, but when it got around, the human race found itself on a higher level intellectually and morally than it was in the preceding period; and so it has gone on, that great fact of progress.

We cannot judge of the life of God by taking a very brief segment of it. When I think back to the time when I was ten

years of age, I remember there were certain days when I regarded my earthly father as being neither wise nor good. There were certain things he did at that time that did not commend themselves to my judgment or my conscience, and if his eternal future had depended upon my judgment of him at that time I fear it might have fared very hard with him in the world to come. But after knowing my father for more than fifty years I have lived to thank him for some of those very acts of discipline on his part against which my ten-year-old immaturity rebelled.

Let me apply that principle to my Heavenly Father. I have not seen very much of His life as yet. And His life is a long, vast life. "One day is with the Lord as a thousand years, and a thousand years as one day." We can read perhaps some five thousand years of fairly accurate history; less than a week as the Lord reckons time, for it takes a thousand years to make a day with Him. A week! You cannot judge very much of the life of a man in a week. You would not want to marry a woman whom you had known only a week. How much can we judge of the vast life of God in the last five thousand years? It is only a clock tick in His great life. And therefore as I reversed my judgment by and by toward my earthly father and grew to recognize how wise and good he was in dealing with me as a ten-year-old, I am willing to wait and reserve my judgment touching certain things which have occurred in human history which it is difficult for me at the present time to reconcile with my conception of a wise and powerful and good God. I can wait.

In the fourth place, I believe in God because of the pragmatic test. Suppose we regard our faith in God as merely a working hypothesis and materialism as another working hypothesis. Now which hypothesis works the best in the long run? Which hypothesis produces the finest types of human character? Where do we find the great poets, the great prophets, the great statesmen, those who have been putting the world ahead in thought and in action? Do we find them among those who had faith in God, or those without faith? You all know! Homer, Dante, Milton, Shakespeare, Browning, Tennyson and all the rest were men who believed in God. They could not have written as they did, without their faith in God. And the great prophets that have been guides for the higher life of the world have been men with faith in God. And the great statesmen, Carlyle, Gladstone, Abraham Lincoln, Lloyd George, Clemenceau, Woodrow Wilson, they are men who have faith in God; they would not have been able to guide the destinies of nations as they have without that faith in the God of nations. Somehow or other, when we come to look over the results of these two working hypotheses, we find a very much higher type of life springing out of those that have faith than out of those that are without faith. The men who are theists represent a higher quality of life and service than the men who are materialists.

Take it broadly. Do not pick out some poor little runt of a man who believes in God and is not very much of a man and then compare him with the finest type of materialist in the whole human race; but take averages with averages, exceptions with exceptions, study human history in its length and breadth, and ask yourself which working hypothesis shows the best results. Now, "do men gather grapes of thorns, or figs of thistles?" Do they gather in the long run the highest moral results from error and illusion and superstition, or do they gather the highest moral results from solid verifiable realities? You all know. A lie may work very well for a day or two; but in the long run truth is the only thing that yields the highest type of results. And so when I come to study in pragmatic fashion the output of that faith in God and the output of the belief in materialism, I am encouraged to believe we are on the right road in cherishing our faith in God.

Then, in the next place, I believe in God because Jesus Christ believed in God. And I am not falling back here on a religion of authority. I ceased some time ago to believe in a religion of authority. I am not quoting Jesus Christ now as an objective Standard. To me He is the Son of God, He is the Saviour of the world; I believe He is Divine. We will suppose for a moment there are those here who do not share that belief with me; who regard Him only as a very wise and good Man. Now what

did this wise and good Man Who taught as we know, Who lived as we know, Who has entered so powerfully and wisely into the life of the world for the last nineteen centuries, what did He think about God? He lived when there was suffering and misery and degradation. He looked out with clear eyes and saw all that we see. He knew what was in man and needed not that any should tell Him; and He believed in God. He was the great fundamental Confidence of His life; the name of "Father" was always on His lips. He prayed. He came not to do His own will, but the will of the Father Who sent Him. He had a profound faith in God.

But suppose He did not know. Suppose He was not (as I think He was) the Son of God, One entitled to speak with authority, but was one of the wisest and best men who ever lived, and was giving us His opinion. Whose opinion would you rather trust than His? When I look back through history I know of no one I would feel so ready to consult as a spiritual expert in regard to that faith in God as Jesus Christ; and I believe in God because Jesus Christ believed in Him.

In very brief fashion those are the great main reasons why I believe in God.

Now let me go back again to those conditions that have made it a great problem to many minds, the matter of the suffering during the war, the fact of the war itself. How can we believe in God in the face of all that? Well, there are two things I wish to mention about that point.

First of all, God respects the freedom of the human will. He desires that I should do right, that I should do His will, but He does not compel me. "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in." In other words, He does not break the door down and come in anyhow. He does not do that with the individual life; He does not do that with the life of the race. He stood outside of the door knocking on the minds and hearts of men, beseeching them to put in operation those better industrial and political forces which would have prevented this disaster, and they did not do it; they went on in their way, and by and by the war came, by the wickedness and the unwisdom of men, and not by the action of God. He stood outside the door, and it took place because He respects the freedom of the will from the very start, in small things as well as great. He allowed the woman to eat the apple and pass it on to her husband and have him eat. And so down through all the ages He has allowed men to do that which they chose. He has been influencing them by His truth and grace, but the final decision rested with the will of the man.

And we desire to have it so. We do not want to be dominated. We want to be free. It is the only way in which character can be developed. If someone had always compelled me to choose the thing that was right, I should stand before you to-day without any character whatsoever. I would be passive. I have chosen, and inasmuch as I have been enabled by God's grace to do the right, I have some portion of Christian character. Men were free to bring on the war if they chose, and they chose; therefore that fact does not in any way militate against my faith.

In the second place, God sees the great ends that are sometimes secured even by such terrible experiences as those through which we have passed during the war. The suffering, the sacrifice, the laying down of those things men held dear, was to secure certain great ends. I cannot see them all; I am not wise enough. I have faith to believe that God sees it all. And for that reason the war looks very different to Him from what it does to us.

Let me illustrate! Here is a dog, we will say, on the vivisection table in the medical laboratory. The surgeons there are operating upon him in order to find out something that will mean the alleviation of human pain, that will mean by and by the saving of human life. The poor dog cannot understand it at all. He simply yelps in his agony. Now suppose the dog had vision; suppose he could see what that suffering is going to mean, and that he is suffering vicariously on behalf of those lives that will be relieved, or saved, as a result of what medical science will ascertain through the use of that dog. Everything that is heroic in the dog would respond and he would desire to do that as an act of service. I say it reverently, the poor dog might say as was said by the Highest, "This is my

body, which is broken for you. I am doing this vicariously." Jesus Christ fulfilled that. He hung upon the Cross suffering the physical agony, suffering the moral humiliation, saying indeed, "This is my body, which is broken for you." And He did it because He had vision and knew how His sacrifice upon the Cross would enter redemptively into the moral life of the race as no other single act in human history.

God looks down upon the suffering and the sacrifice which men have undergone in the Great War and because He has vision and sees the outcome of it all He is able to stand by and look on, knowing what will result. And again, as I said, that experience does not militate against my faith in God. "The whole creation groaneth and travaileth . . . . together until now," Paul said, waiting for something, "waiting for the manifestation of the sons of God"; waiting for a higher type of human character to emerge and take control. And when that higher type of human character has been wrought out and takes control in political, in industrial and in other affairs, then "he shall see of the travail of his soul, and shall be satisfied"; and what satisfies Him will satisfy us. Therefore because God takes the longer view, I can think about the Christian God as looking on and allowing all this to take place for the sake of what is to result.

As it seems to me, the outlook for faith at the present time is bright. There are three great facts that reassure me when I look ahead.

1. The best science of our day has been quietly withdrawing its opposition to religion. It has not been done in noisy fashion. The scientific men have not hired bands and gone about the streets with it. Many of the scientific men themselves as yet are still agnostic touching the claims of faith; but the old noisy, blatant dogmatism of unbelief is gone. I graduated from college thirty-six years ago this month. The professor of one of the physical sciences in our college would say to us every now and then, "Any man who believes in God is either an idiot or a knave." Now, none of you ever heard that in any college from which you have come. Scientific men are not talking in that fashion to-day, but science has been recognizing that religion is one of the necessary elements in human life, and destined to play a large part in human progress.

2. The men of science as well as the men of philosophy have found out that the idea of a self-determining mechanical universe does not work. The very title of a certain book that has been so widely read and so widely influential, "Creative Evolution," is a very suggestive term. It was not all in those 63 or 97 atoms at the start, so that all we had to do was just to unpack a suitcase. Creative evolution; evolution is the method, but there is working out through that a power, an intelligence, a moral purpose that is creative, in the belief to-day of the best scientists as well as the best philosophers, with whom ultimate reality is sentient mind or sentient spirit and not insensate matter.

3. The battle for human freedom, for the freedom of the will, for the power to choose, has been fought and won. Determinists have found that the way of determinism is hard. It, too, does not work. You can make out something of a case for it on paper as long as you hold it at the point of a pencil. You can say quite a good deal in its behalf; but the moment you carry it out into human life it does not work. We have to hold each other responsible for our conduct; it is the only way in which human existence can go on; and no man is a determinist in his action. He holds other men responsible for what they do, and he knows they will hold him responsible for what he does, because he has the power to choose between right and wrong. The battle for human freedom, for the power to choose, has been fought and won; and with those great victories in mind I feel that the outlook for the Christian faith is bright.

Receipts for July.

China (Charles E. Scott's Work in):

14320	$100 00

India (Bishop Thoburn's Work in):

14319	$ 30 00

India's Famine Sufferers (Relief for):

14314	$ 5 00
14322	10 00
	$ 15 00

Japan (School for Blind at Hakodate):

14321	$ 4 00

Record of Christian Work (Free Distribution):

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14318	1 00
14323	50
14324	46 11
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Our Book Table.

Bent-Knee Time (The): A Bit for Every Day of the Year. By S. D. Gordon. American Sunday School Union, Philadelphia. Cloth. 186 pages. 75 cents net.

The daily portion for the Quiet Hour here provided by Mr. Gordon consists of Scripture references and a brief and rather didactic "bit" of discourse, to start the mind upon profitable meditations.—*L. M. N.*

Coming Day (The). By Rev. Oscar L. Joseph. Geo. H. Doran Co., New York. Cloth. 185 pages. $1.25 net.

Many books have been written on the Second Coming of Christ during the days of this World War. This volume is to be welcomed because of its sane treatment of a difficult subject. "The End of the World," "Antichrist," "Armageddon," "The Millennium," "The Second Advent," "The Judgment," give an indication of the line of subjects treated.

Prophecy is regarded as ethical and spiritual in its aim. It lays down basic principles, which have numerous fulfillments in succeeding ages. For example, Antichrist is defined as "the spirit of open defiance of God and of subtle indifference to Him;" the Millennium as symbolic of completeness and means that "the saints reign for a thousand years: that is, they are introduced into a state of perfect and glorious victory."

Our author protests, on the other hand, against the silence of the pulpit on questions touching the life hereafter. He says, "It is a fact of history that when the Church was other-worldly and devoted to social and spiritual obligations it did more to raise the moral standards of the world." The immortal destiny of the soul should again occupy the central place in religious thought.

The book is well written, with many apt quotations from current literature.—*S. C. H.*

Democratic Christianity. By Francis J. McConnell. Macmillan Co., New York. Board. 87 pages. 60 cents.

Bishop McConnell as a writer is noted for the clarity of his thought and the simple felicity of his style. In this little book he gives his own view, in his own way, of the problems that are to engage the earnest protagonists of the new democracy, with some hopeful prophecies as to the part the Christian Church will play in the evolution of society. The discussion includes the subtopics: "The God of Liberty, Equality and Fraternity," "The Church of the People, by the People, for the People," and "The Part of the Church in Making the World Safe for Democracy." The best thing about this booklet is its insistence upon the ultimate solution of all problems in terms of God, and by the force of the redemption of Jesus Christ.—*C. A. S. D.*

Did Moses Know? By C. E. Putnam. The Bible Institute Colportage Association, Chicago. Paper. 40 pages. 25 cents net.

This chronological chart with key examines and seeks to establish the certainty of Mosaic chronology, the typical significance of the ark and its construction, the reliability of Bible mathematics, and the futility of Ingersoll's attack upon Moses.—*T. C.*

Expository Value of the Revised Version (The). By George Milligan, D. D. Chas. Scribner's Sons, New York. Cloth. 146 pages. 75 cents net.

This handy little book is one of the "Short Course Series" edited to assist pastors in preparation of special sermons, and to give laymen a comprehensive outline of themes of interest.

The book is divided into three parts. In the first part there is a sketch of the history of the English versions of the Bible down to that of the Revised Version. It is brief, but splendidly done, with striking, vivid details. In Part II the practical advantages of the Revised Version are set forth. Part III is devoted to the doctrinal significance of the Revised Version. Incidentally it is a compendium of Christian doctrine, with careful interpretations of many of the great passages of the New Testament.

Dr. Milligan shows himself to be a complete master of his subject. He is scholarly. The brevity of the treatment has not interfered with a full and complete statement of the case. Innumerable passages are quoted to illustrate his points. Not a word is wasted, yet the style is easy. The interest is maintained throughout. For its size it is a wonderfully satisfactory discussion of the Revised Version.—*S. C. H.*

Gospel in the Light of the Great War (The). By Ozora S. Davis. University of Chicago Press, Chicago. Cloth. 219 pages. $1.25 net.

Every preacher who wishes to give timely messages in tune with the emotions and ideals awakened by the World War will find much stimulus and assistance in this book. Its pages are replete with striking quotations from the intensely spiritual literature which the war has produced. The faith of soldiers like Donald Hankey and

Alfred Casalis, the insistence upon Christ's supremacy in a new world order by journalists, the clearer understanding of and increased emphasis to-day on the moral aims of Christianity, the worth of humanity, the reality of religion, God's Fatherhood, and Christ's Lordship, sin and forgiveness, death and immortality, and prayer are all brought out in this book. The taste of the interesting war literature given here incites the reader to search the magazines and newspapers and the shelves of new books for more of this testimony to the undying power and presence of Christ in this time of crisis.—*W. L. H.*

Greatest Thoughts about Jesus Christ. Compiled by J. Gilchrist Lawson. Geo. H. Doran Co., New York. Cloth. 322 pages. $1.50 net.

When any man attempts to compress into one volume the greatest thoughts of the world's greatest men about Jesus Christ he attempts the impossible. But Mr. Lawson has given us here in accessible form many of the famous quotations about Christ. We would like to have seen more testimonies from scientists given. The tributes of Jewish rabbis of to-day to Christ are especially striking.—*W. L. H.*

Hearth and Altar: A Book for Family Worship. By Oscar L. Joseph. Association Press, New York. Cloth. 211 pages. $1.25.

The excellence of Mr. Joseph's writings has already been attested in these columns. The present book is designed to stimulate and to make easy and profitable the family devotions, a process often attempted, and probably often needed, since the interest of something new is as useful here as elsewhere. Evening is suggested as the most favorable time for the family service and a daily portion of Scripture for thirteen weeks, and prayers "of a distinctly modern note" are provided.—*L. M. N.*

Help When Tempted and Tried. By Jeremiah Zimmerman, D. D., LL. D. The Gorham Press, Boston. Cloth. 165 pages. $1.25 net.

One may be sure this volume was not written because no one had ever said the same things before; but one may be equally sure that Dr. Zimmerman's way of saying them will find an audience. In a world that cares too little about its own sin and trusts that God is carelessly good-natured rather than merciful and forgiving, such a book meets a real need, and there are those who will recognize the need it meets as their own.—*J. L. K.*

Heroes. By Hugh A. Moran. Association Press, New York. Cloth. 147 pages. 75 cents.

"These studies were first undertaken and written week by week in order to interest a particular group of schoolboys of our village in the larger things of life." To illustrate the teachings of Christ in terms of living, twelve great characters in history are chosen. St. George, St. Augustine, St. Nicholas represent the fields of knighthood, of scholarship, and of philanthropy. Joan of Arc is the one woman among these heroes. Columbus, Shakespeare, Bonaparte are used with reservations, while Gladstone, Lincoln, and Gordon nobly witness to the Christian principles in public life. The characters of Joseph Neesima and of Dwight L. Moody, are set forth as they would most desire, as servants of the Lord Jesus Christ, counting not their lives dear unto themselves for His sake,—true apostles of His grace.

The study of each character occupies a week, with a brief biography and special daily lessons from the Bible and the life of the hero. For boys of high school age and older, this book of unusual type will surely be of genuine interest and of stimulus to heroic life in the service of the Master. It will aid the lads to maintain the daily practice of thought about the things that matter most and, while supplying much information about great characters of all the ages, will constantly measure their achievements by "the stature of the fulness of Christ."—*L. M. N.*

On to Christ. By Edwin A. McAlpin, Jr., D. D. Geo. H. Doran Co., New York. Board. 180 pages. $1.25 net.

In the words of the author, the shock of the Great War has galvanized America's spiritual life into action. The people are now thinking in terms of patriotism and loyalty. It is the duty of the Church to catch this spirit and improve her opportunity. The emphasizing of these truths gives value to the addresses that make up the work. One also appreciates the glow of the optimistic outlook.

Dr. McAlpin seems rather more successful in his setting forth of the situation than in his suggestions as to a definite programme of reconstruction. Are we, for example, to approach young men along the lines of Army Y. M. C. A. amusements, or are we to appeal to their highest instincts in a call for sacrificial service? We should also like a clearer definition of "spiritual orthodoxy." Does Dr. McAlpin mean that progressive Christian thought can cease to be Biblical? "If Christianity insists on confining itself to its old shibboleths, and shuns the questions of practical life, the men will leave it alone." We have always regarded the Ten Commandments, and Paul's teachings on sin and grace as remarkably practical. If the men leave them alone, they will go into Eternity without hope. The chapter on The Power of Prayer is one of the best in the book, and very much to the point.—*E. J. R.*

Our Immortality. By D. P. Rhodes. Macmillan Co., New York. Cloth. 310 pages. $2.

The aim of this rather incoherent book is stated to be "to indicate the belief in immortality to which all thoughtful people are logically entitled," with the result of discovering "certain basic principles of life and conduct" that "may serve to guide us through the age of revolution upon which we are now embarked." It is assumed, very properly, that man "is a conscious and rational being provided with an instinct of immortality." An attempt is made in Part I to discuss the nature and the competence of human knowledge, after which, in Part II, the "meaning of immortality" is found in a relation to an unearthly future, which implies two elements—altruism and change, immortality being definable "both as the reduction of permanence and as the approach to equality, or the triumph of change."

In Part III, perhaps the best section of the book, various practical implications of a rational view of immortality are discussed. The conclusion is that "the eternal soul of each living man is a charge upon the public conscience." The treatment of this whole subject is predominantly in rationalistic terms, and the reader is struck by the absence of any sure note of Christian instruction or promise. Here and there in the book are suggestive passages, calculated to stir thought, and the tone of the discussion is elevated, but the author evidently has not thought himself through on his vast problem, and his style is, in general, vague and evasive.—*C. A. S. D.*

Pearls of Great Price. By Thomas A. King. Nunc Licet Press, Minneapolis, Minn. Cloth. 386 pages. $1.

The International Sunday School Lessons of October, 1917, to October, 1918, are the subjects of this series of discourses from the point of view of the New Church. They are selected from the Books of Ezra and Nehemiah, and the Gospels. The studies do not aim to be critical, but explanatory of the spiritual sense of the leading features of each lesson. Each event is shown as a symbol of spiritual truth. The action of "the law of correspondences," taught by Swedenborg, is applied and a clear exposition of the special tenets of the New Church is contained in these pages, written with deep earnestness and sincerity and a positive spiritual purpose.—*L. M. N.*

Prophecy of Micah (The). By Arthur J. Tait, D. D. Chas. Scribner's Sons, New York. Cloth. 127 pages. 75 cents net.

Holding that the message of the Hebrew prophets was primarily a national message, seeking to guide and save the nation in every crisis, the writer of the present volume interprets the message of Micah to our own war-ridden times. The debt of Paul to Micah is also pointed out by the contrasting of passages from the prophecy and the Epistles. The present volume maintains the high standard of the Short Course Series, of which it is one.—*F. L. D.*

Rage of Islam (The). By Yonan H. Shahbaz. The Roger Williams Press, Philadelphia. Illustrated. Cloth. 182 pages. $1.50.

Mr. Shahbaz is a Nestorian Christian by race, who has carried on work as a Baptist missionary among his fellow countrymen. Educated in this country, the husband of an American wife and a man of evident influence and force, he gives testimony to the sufferings of the Nestorians at the hands of Turks and Kurds. It is a scrap of the great tissue of horror that was woven in Asia Minor and Western Persia generally.—*J. L. K.*

Reading the Bible. By William Lyon Phelps. Macmillan Co., New York. Cloth. 131 pages. $1.25.

In a most unconventional and entertaining fashion Professor Phelps, of Yale, gives his testimony to the undying power of the Bible, especially from a literary standpoint. He greatly prefers the Authorized Version of 1611 to all other versions because of the unsurpassed beauty of its English. "The Bible," he says, "has been a greater influence on the course of English literature than all other forces put together; it is impossible to read standard authors intelligently without knowing something about the Bible, for they all assume familiarity with it on the part of their readers." The discussion of St. Paul as a letter writer is full of keen comments upon the practical problems that Paul faced and his method of dealing with them. After reminding us that the finest short stories in the world are found in the Bible and citing as examples Jacob's trick upon his father and Esau, and the story of Joseph and his brethren, he affirms that Jesus is the supreme literary Artist and that the short stories which He produced are the finest in the world.—*W. L. H.*

Religious Revival and Social Betterment. By F. A. Robinson, M. A. The Gorham Press, Boston. Cloth. 54 pages. 75 cents net.

This is a clear exposition of the thesis, which seems to need constant restatement, that religious revival and social betterment are, if not strictly identical, at least properly inseparable. In view of the fact that Jesus declared that the second great commandment was "like unto" the first, it seems strange that His followers and the world so constantly tend to consider them as rivals if not opposites. This little book is a not wholly unsuccessful attempt to set the thought of its readers right.—*J. L. K.*

Religious Teaching of the New Testament (The). By Albert C. Knudson. The Abingdon Press, New York. Cloth. 416 pages. $2.50 net.

This is a scholarly product of modern thinking. Great themes are discussed: "The Nature of God," "The Nature of Man," "The Doctrine of Sin," "Atonement," "The Messianic Hope," "The Future Life." It is carefully written. The writer is conservative as contrasted with radical scholarship.

The opening sentence is, "It is only in recent times that the idea of development has been applied in a thoroughgoing manner to human history." The entire discussion of the book centers on that word, "development." How did the religious ideas develop? Statements by the writers of the books as to the origin of their religious message are not discussed. It is assumed that the religion of the Old Testament had its origin in human thinking, and the business of the author is to trace the course of the development.

Our author accepts without discussion the results of modern criticism in the dating of documents. In tracing development all depends on dates. If documents are dated according to the religious ideas contained in them, the development is foredoomed to take a certain course.

If we follow Dr. Knudson and his school there is a certain artificiality about the history that we cannot escape. It runs too even a course from lower to higher. The following passage gives some idea of the way guesses and remote analogies are substituted for facts.

Here is one quotation: "Here it need only be added that the expectations of David's return would more naturally have arisen shortly after his death, when his memory was still fresh, than centuries later. In Germany it was seriously believed for centuries after the death of Frederick II that he was still alive and that he would return and restore to the empire the golden age of peace. Similar beliefs also sprang up after the death of Nebuchadrezzar, Nero, Charlemagne, Frederick Barbarossa, and others. And it is not improbable that the belief in the Davidic Messiah originated in the same way. In later times what was expected, it is true, was not so much a return of David himself as the appearance of a descendant, or even a succession of descendants who would restore the glories of the Davidic reign. But this later expectation is best explained as a modification of an earlier belief in the actual return of David himself."

Let us hope that this is not the last word of scholarship on the subject.—*S. C. H.*

Soul Crises: Our Relation to the Great War. By James William Robinson. The Gorham Press, Boston. Cloth. 291 pages. $1.25.

This book is made up of meditations on the experience of a variety of Biblical characters, effectively put together and probably really powerful when coupled with the speaker's voice and presence. Without great novelty of thought, and with complete avoidance of a good many questions that fill much space in many minds, the addresses are straightforward, striking and sensible, so that one can be sure that young men would listen to them gladly.—*J. L. K.*

Soul of Brotherhood (The). By James Egbert, A. B., D. B. Christian Board of Publication, St. Louis, Mo. Frontispiece. Board. 242 pages. $1.50.

In this very readable volume the author gives a somewhat glorified picture of the spiritual gains of the world from the agony of war. He tells how literary men like Wells and soldiers like Private Peat have found God, and how men face to face with bereavement have gained a new faith in immortality. He rightly insists that ideals are the things that abide, and that brotherhood in and for service is the dominant note of our time.—*W. L. H.*

Twentieth Century Crusade (The). By Lyman Abbott. Macmillan Co., New York. Board. 110 pages. 60 cents.

The message of Dr. Abbott is to hearts that were perplexed and troubled in the Great War. It is no mere palliative or excuse, but the clear and powerful expression of the conviction that the war might be carried on and by thousands of true hearts actually was carried on as an expression of true Christian devotion.—*J. L. K.*

Voice of the Nation (The) and Other Verse. By Frank M. Gregg. F. H. Revell Co., New York. Board. 96 pages. 75 cents net.

Mr. Gregg has been for many years a critical student of the Civil War and has accumulated a library rich in historical material of that period. His longest poem in this volume is entitled "Gettysburg" and no doubt is accurate in its description of the phases of that great battle. His Muse chooses the modern "prose-rhythm" as the vehicle for expression. His themes relate to the nation at war.—*L. M. N.*

BOOKS RECEIVED.

Armenians in America (The). By M. Vartan Malcom. Pilgrim Press, Boston. Illustrated. Cloth. 142 pages. $1.50 net.

Gates of Janus (The): An Epic Story of the World War. By William Carter, D. D., Ph. D. F. H. Revell Co., New York. Maps. Cloth. 244 pages. $1.50 net.

Life for a Look. By Rev. Alpheus H. Holloway. Charles C. Cook, New York. Paper. 48 pages. 10 cents.

Man Who Discovered Himself (The). By Willis George Emerson. Forbes & Co., Chicago. Illustrated. Cloth. 341 pages. $1.50.

Ministers of Mercy. By James H. Franklin. Missionary Education Movement of the United States and Canada, New York. Illustrated. Cloth. 239 pages. 75 cents.

Pilgrim Followers of the Gleam. By Katharine S. Hazeltine. Pilgrim Press, Boston. Cloth. 152 pages. 80 cents.

Quiet Talks on the Deeper Meaning of the War and Its Relation to Our Lord's Return. By S. D. Gordon. F. H. Revell Co., New York. Cloth. 286 pages. $1 net.

Sample Case of Humor (A). By Strickland Gillilan. Forbes & Co., Chicago. Cloth. 113 pages. $1.25 net.

Social Christianity in the New Era. By Thomas Tiplady. F. H. Revell Co., New York. Cloth. 170 pages. $1.25 net.

Spirit and the Word (The). By Z. T. Sweeney. Standard Publishing Co., Cincinnati, Ohio. Cloth. 148 pages. $1.25.

YOUNG PEOPLE'S BIBLE CORRESPONDENCE COURSE.

Miss A. W. Pierson.

All correspondence relating to this Department should be sent to Miss A. W. Pierson, 10 Elston Road, Upper Montclair, N. J. Send in answers, if possible, before the end of each month. Give name, age and address.

Bible Folk Who Dared.

Scripture to be Read.

2 Kings v.; Lev. xiii. 1-8, 45, 46; Lev. xiv. 1-20.

Questions to be Answered.

1. Who was the prophet? What other miracles did he perform?
2. How many lepers did Christ heal? Give instances.
3. What presents did the king send?
4. What was the general's name, and what is said of him in the New Testament?
5. How did the prophet's servant sin, and what was his punishment?
6. What lessons can we learn from the little maid?

Subject for Meditation.

Naaman had to give full and absolute obedience to God before he was healed. Is my lack of full surrender to God keeping me under the power of sin?

IX. The Little Girl Who Dared to be True to God When Away from Home among Heathen.

In a quiet village home in Samaria lived a little girl, happy and care free, sheltered and protected by her loving parents. One night, as she was sleeping quietly upon the flat roof of her home, she was suddenly awakened from her dreams by loud cries and screams of terror. A band of Syrians had made a raid upon the village and were killing the men and carrying away the women and girls. Before she was fully awake to what was going on, she was roughly seized and carried off. The next day she was taken away to a strange land far from all her loved ones.

When she reached the country of her captors, she was

SOLD AS A SLAVE

to the general of the Syrian army, and he took her home to wait upon his wife. No longer was she the petted darling of her home, but only a little slave girl among strangers. God took care of little Rachael, however, and she was not treated unkindly. Instead of spending her time moping and crying for her loved ones, she performed her daily tasks with such cheerful good will and obedience that she soon became a favorite with her mistress.

One day after she had been in this strange country for some time, she noticed that her mistress looked very sad, and as if she had been crying. After several days, days when all the brightness seemed to have gone from the beautiful home, she asked her mistress why she was so sad. With tears falling down her cheeks her mistress told her the awful news. "Your

MASTER IS A LEPER

and I do not know how to bear it. He will have to leave home and friends and go outside the city and live by himself."

Now it is little Rachael's chance to return good for evil and also to let these heathen people know that there is only one true God, and that He is all powerful. "Do not weep, my mistress," replied the little maid, "but listen to me. In my country there is a great prophet of the only true God, and this prophet has done many wonderful miracles, even raising a dead boy to life. I believe if my master would go to him he could be healed." Day after day she pled with her mistress to try to persuade her husband to go to Samaria, but he would not believe it was of any use. Finally, word came to the king of what the little girl had said, and he determined to try to save so valuable a man.

THE GENERAL IS SUMMONED TO THE KING'S PRESENCE

and commanded to go to the king of Samaria with big presents and a letter from the king asking that he might be healed. A day or two later a caravan carrying the general and many costly gifts, started for the country of the little slave girl.

When the general reached the king of Israel and presented the letter, the king beat upon his breast and tore his clothes, saying to those about him: "See how the king of Syria seeks to get up a quarrel with me. Does he think I am God, to kill or make alive?"

Now the prophet heard that the king had torn his clothes in despair, and when he heard the reason he said, "Let the man come now to me, and he shall know that there is a prophet in Israel." So the general, accompanied by his servants, drove in his chariot to the house of the prophet. We can imagine what a sensation it made in the village when the splendid chariot drove up to the prophet's humble home, with servants and horses laden with presents. The haughty general commanded one of his servants to inform the prophet of his desire to speak with him. The prophet paid no attention to this grand display, but calling his servant told him to go and tell the general to

DIP SEVEN TIMES IN THE JORDAN

and he would be healed. "What!" roared the disdained general, "is that the way he treats me? never even comes out to see me, but sends his servant to tell me to take a bath in that muddy little Jordan! I'll do nothing of the kind. If the fine rivers in my own land will not cure me, this one will not. I *thought* he would come out and make some passes over the spot and call upon his God and cure me. I feel as if I had been insulted." And he started for home in a rage.

When he had cooled down and was a little more reasonable, one of his servants approached him timidly; it seemed such a pity to go all the way home without trying the remedy. "My father, if the prophet had told you to do some great thing, would you not have done it?" "Certainly." "Well, wouldn't it be better then, when he has only told you to do this simple thing, to try it?" Urged by his servants he at last consented to make the trial, and drove down to the river bank. Laying aside his garments he stepped into the water and dipped once. Then he examined himself to see if the spot was any smaller. No, not a bit. "Dip again, father," urge the servants. Once more, and yet no improvement. Six times he goes down, urged by his servants, and still the spot has not changed. "I told you it was of no use," mutters the general. "Just try once more," they entreat, and lo, when he comes up the seventh time, the spot is gone and

HE IS COMPLETELY CURED.

Full of joy at his healing from the terrible disease, he hastens back to the prophet's house to express his gratitude and to give him presents. This time the prophet comes out to see him, but will take no gift. Then the general said, "Behold, now I *know* that there is no God in all the earth, but in Israel: . . . . thy servant will henceforth offer neither burnt offering nor sacrifice unto other gods, but unto the LORD.

Those who are taking the Course are as follows:

Esther Bachmann, age 12, California.
Margaret Booth, age 16, Ontario.

Richárd Brownlee, age 13, Iowa.
Leslie Copeland, age 13, Canada.
Mae Cornwell, age 15, Hawaii.
Josephine Drury, age 12, Porto Rico.
Margaret Duckers, age 16, New Jersey.
K. M. Eappen, age 14, South India.
Ah Moy Hen Fat, age 11, Hawaii.
Helen Feasel, age 15, New York.
Ida Ah Fo, age 15, Hawaii.
Ah Lin Tan Fook, age 11, Hawaii.
Elizabeth Garber, Pennsylvania.
Emily Garber, age 13, Pennsylvania.
Elsie Goldstone, age 16, Hawaii.
Marion Guerro, age 16, Hawaii.
Tsurne Hatanaha, age 14, Hawaii.
Mary Hedrick, age 13, Tennessee.
Violet Hew, age 15, Hawaii.
Ella Hostetter, age 13, Pennsylvania.
Henry Hostetter, age 16, Pennsylvania.
Lauretta Kaaa, age 16, Hawaii.
Elizabeth Kaai, age 13, Hawaii.
Marion Kaai, age 16, Hawaii.
Mary Kaai, age 15, Hawaii.
Martha Kahanu, age 15, Hawaii.
Mary Kanakahi, age 15, Hawaii.
Sara Kane, age 13, Hawaii.
Mary Kapu, age 16, Hawaii.
Julia Kauka, age 15, Hawaii.
Mara Kawelo, age 14, Hawaii.
Naomi Lantz, age 10, Ohio.
Chay Kin Lee, age 14, Hawaii.
Men Han Lee, age 12, Hawaii.
Ruth Mayberry, age 14, Maine.
Alice Momona, age 15, Hawaii.
Arthur Pierson, age 14, New York.
Blanche Ralston, age 14, Hawaii.
Phœbe Richards, age 15, South Carolina.
Virginia Richards, age 15, South Carolina.
Margaret Richter, age 14, Massachusetts.
Willie Seay, age 11, Tennessee.
Delia Smith, age 13, New Jersey.
Ellen Smith, age 15, Hawaii.
Anna Todd, age 13, Missouri.
Asayo Tokunaga, age 15, Hawaii.
Esther Vanderveer, age 12, New Jersey.
Helen Wong, age 15, Hawaii.
Kathryn Zimmerman, age 10, Pennsylvania.
Paul Zimmerman, age 14, Pennsylvania.
Wilbur Zimmerman, age 12, Pennsylvania.

THOUGHTS FOR THE QUIET HOUR.

SEPTEMBER, 1919.

Monday, 1st. *Such as I have give I thee. Acts iii. 6.*

We can only give what we have. Happiness, grief, gaiety, sadness, are by nature contagious. Bring your health and your strength to the weak and sickly and so you will be of use to them. Give them, not your weakness, but your energy—so you will revive and lift them up. Life alone can rekindle life.—*Amiel.*

Tuesday, 2nd. *Bear ye one another's burdens, and so fulfil the law of Christ. Gal. vi. 2.*

At the times when you cannot see God there is still open to you this sacred possibility, *to show* God; for it is the love and kindness of human hearts through which the Divine reality comes home to men, whether they name it or not. Let this thought then stay with you: There may be times when you cannot find help, but there is no time when you cannot give help.—*George S. Merriam.*

Wednesday, 3rd. *Let this mind be in you, which was also in Christ Jesus: who . . . . took upon him the form of a servant. Phil. ii. 5, 6, 7.*

The nobler a life is the more it longs to dedicate itself to others, while, on the other hand, the more of self-dedication there is the nobler the life becomes. The truly great thing in life is—Service. To serve is to fulfill the purpose of our being: it is to be great. No being can ever touch greatness which evades the purpose of its existence. The purpose of our existence is to serve. Thus alone do our human powers fulfill themselves and put on their full strength and glory. In rendering unselfish, self-sacrificing service, ingenuity is quickened, sympathy is enlarged, charity grows more radiant, ambition is transfigured, *ennui* is destroyed, hope smiles like an angel, and with the increase of strength comes an increase of delicacy and fineness which renders life more beautiful and attractive. —*Selected.*

Thursday, 4th. *When [Paul and Silas] had gone throughout Phrygia and the region of Galatia, and were forbidden of the Holy Ghost to preach the word in Asia, ... they assayed to go into Bithynia: but the Spirit suffered them not. Acts xvi. 6, 7.*

Whatever God may deny us, He never denies us the opportunity to do the right thing. But it rests with us to make the circumstances in which we are placed our opportunity to do the right thing, and to

take it. God often shuts the door in our face in order that we may go through another one which He has opened. And sometimes He permits the opening of a door which He knows that we ought not to enter. And there are times when He closes all doors in order that we may have the opportunity of patiently waiting and persistently knocking until one is opened. It is thus He puts us to the test.—*Patterson Du Bois.*

Friday, 5th. *He knoweth the way that I take: when he hath tried me, I shall come forth as gold. Job xxiii. 10.*

The Master will mix the hours as it pleases Him, and so we should accept them with murmurless spirit, if we are expecting Him to work out His own purpose in and through us. Bright and dark days will often stand close together, but each shall come to declare His message. God has a golden thought and purpose back of every dark experience, and when He has thus tried us, He will bring us forth as gold. Yes, to take life as it comes; not to be so anxious about the form of the day as the life of the spirit it should enshrine—this is the secret of unfolding God's noble thought in terms of generous and Christ-like living. The crown of the morrow lies in that approach to the Christ-character which a life of faithfulness to-day makes real and abiding.—*I. M. Chambers.*

Saturday, 6th. *A new commandment I give unto you, That ye love one another; as I have loved you. John xiii. 34.*

The love of Christ is a radiating love. The more we love Him, the more we shall love others.—*Frances Ridley Havergal.*

Sunday, 7th. *Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee. Isa. xxvi. 3.*

O for the peace of a perfect trust,
My loving God, in Thee;
Unwavering faith, that never doubts
Thou choosest best for me.

Best, though my plans be all upset;
Best, though the way be rough;
Best, though my earthly store be scant;
In Thee I have enough.

Best, though my health and strength be gone;
Though weary days be mine;
Shut out from much that others have;
Not my will, Lord, but Thine!

And e'en though disappointments come,
They, too, are best for me,
To wean me from this changing world,
And lead me nearer Thee.

O for the peace of a perfect trust,
That looks away from all;
That sees Thy hand in everything,
In great events or small;

That hears Thy voice—a Father's voice—
Directing for the best:—
O for the peace of a perfect trust,
A heart with Thee at rest!

—*Selected.*

Monday, 8th. *He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal. John xii. 25.*

For every suffering heart there is at hand, or can be found, some noble task into the energy necessary for the doing of which it can transmute the energy of its grief and pain.—*John White Chadwick.*

Tuesday, 9th. *Whoso trusteth in the* LORD, *happy is he. Prov. xvi. 20.*

He will weave no longer a spotted life of shreds and patches, but he will live with a Divine unity. He will cease from what is base and frivolous in his life and be content with all places and all service he can render. He will calmly front the morrow in the negligency of that trust which carries God with it, and so hath already the whole future in the bottom of the heart.—*R. W. Emerson.*

Wednesday, 10th. *They that wait upon the* LORD *shall change their strength; they shall mount up with wings as eagles. Isa. xl. 31 (margin).*

A friend once illustrated to me the difference between three of her friends in the following way: She said if they should all three come to a spiritual mountain which had to be crossed, the first one would tunnel through it with hard and wearisome labor; the second would meander around it in an indifferent fashion, hardly knowing where she was going, and yet, because her aim was right, getting around it at last; but the third would just flap her wings and fly right over. I think we all know something of these different ways of locomotion. If any of us in the past have tried to tun-

nel our way through the mountains that have stood across our pathway, or have been meandering around them, let us resolve from henceforth to spread our wings and "mount up" into the clear atmosphere of God's presence, where it will be easy to overcome the highest mountain of them all.—*Selected.*

Thursday, 11th. *Without me ye can do nothing. John xv. 5.*

We are conscious that our relation to Christ is not provisional and transient. Apart from Him we can do nothing in the world; apart from Him we are sure that we should be able to do nothing in the world to come. To whatever transcendent wisdom, strength, righteousness and blessedness we may rise, in the endless ages beyond death, all our perfection will be the manifestation of the infinite resources of Christ.—*R. W. Dale.*

Friday, 12th. *Help,* LORD. *Ps. xii. 1.*

The occasions for the use of this prayer are frequent. In providential afflictions how suitable it is for tried believers who find all helpers failing them! Students, in doctrinal difficulties, may often obtain aid by lifting up this cry of "Help, LORD," to the Holy Spirit, the great Teacher. Spiritual warriors in inward conflicts may send to the throne for reinforcements, and this will be a model for their request. Workers in heavenly labor may thus obtain grace in the time of need. Seeking sinners, in doubts and alarms, may offer up the same weighty supplication; in fact, in all cases, times, and places, this will serve the turn of needy souls. "Help, LORD," will suit us living and dying, suffering or laboring, rejoicing or sorrowing. In Him our help is found; let us not be slack to cry to Him.—*C. H. Spurgeon.*

Saturday, 13th. *Endure, ... as a good soldier of Jesus Christ. 2 Tim. ii. 3.*

Life is not victory, but battle. Be patient a little longer. By and by, each in his turn, we shall hear the sunset gun.—*Selected.*

Sunday, 14th. *God . . . . will render to . . . . them who by patient continuance in well doing seek for glory and honour and immortality, eternal life. Rom. ii. 5, 6, 7.*

It is most important that we should understand that no mere moment, no isolated act of choice, under a pressure of temptation, settles destinies. The quiet, undistinguished years decide the matter for the moment when the election is finally and openly made. It takes years to give a form and bent to a character. Temperament we are born with, character we have to make; and that not in the grand moments, when the eyes of men are visibly upon us, but in the daily, quiet paths of pilgrimage, when the work is being done within, in secret, which will be revealed in the daylight of eternity. Habits, like paths, are the result of constant actions. It is the multitude of daily footsteps that go to and fro which shapes them. Let it light up your daily wanderings to know that there, in the quiet bracing of the soul to uncongenial duty, the patient bearing of unwelcome burdens, the loving acceptance of unlovely companionship—and not on the grand occasions—you are making your eternal future.—*J. Baldwin Brown.*

Monday, 15th. *Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life. Jas. i. 12.*

Remember that in trial God hath one purpose, Satan quite another. It is the soul that Satan is aiming at. Satan can make a jail look black as hell, but God can make a jail more beautiful than a palace, restraint more sweet by far than liberty.—*John Bunyan.*

Tuesday, 16th. *Redeeming the time, because the days are evil. Eph. v. 16.*

There is nothing of which we are apt to be so lavish as time, and about which we ought to be more solicitous, since without it we can do nothing in this world. Time is what we want most, but what, alas, we use worst; and for which God will most strictly reckon with us, when time shall be no more.—*William Penn.*

Wednesday, 17th. *The supplication of a righteous man availeth much in its working. Jas. v. 16 (R. V.).*

Prayer has divided seas, rolled up flowing rivers, made flinty rocks gush forth into fountains, quenched flames of fire, muzzled lions, disarmed vipers, marshaled

the stars against the wicked, stopped the course of the moon, arrested the sun in its rapid course, burst open iron gates, recalled souls from eternity, conquered the strongest devils, commanded legions of angels down from heaven. Prayer has bridled and chained the raging passions of men, and routed and destroyed vast armies of proud, daring atheists. Prayer has brought one man from the bottom of the sea, delivered others from the fiery furnace, and carried another in a chariot of fire to heaven.—*Ryland.*

Thursday, 18th. *Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me. Matt. xxv. 40.*

The look of sympathy, the gentle word,
Spoken so low that only angels heard;
The secret act of pure self-sacrifice,
Unseen by men, but marked by angels' eyes,
These are not lost.

The kindly plan devised for others' good,
So seldom guessed, so little understood,
The quiet, steadfast love that strove to win
Some wanderer from the ways of sin,—
These are not lost.

Not lost, O Lord! for in Thy city bright
Our eyes shall see the past by clearer light,
And things long hidden from our gaze below
Thou wilt reveal; and we shall surely know
These are not lost.

—*Richard Metcalf.*

Friday, 19th. *None of us liveth to himself. Rom. xiv. 7.*

When the desolate, aching void enters your heart and casts a gloom over your face, remember that it is a comfort to others to see a cheerful spirit, a sunshiny face, a merry tongue, an even temper.—*Selected.*

Saturday, 20th. *With God all things are possible. Mark x. 27.*

Unbelief says, "How can such and such things be?" It is full of "Hows"; but faith has one great answer to ten thousand "Hows," and that answer is,—God.—*C. H. McIntosh.*

Sunday, 21st. *I know that in me (that is, in my flesh,) dwelleth no good thing. Rom. vii. 18.*

Think as little as possible about any good in yourself; turn your eyes resolutely from any view of your requirements, your influence, your plans, your success, your following. Above all, speak as little as possible about yourself. Be specially on the watch against those little tricks by which the vain man seeks to bring round the conversation to himself, and gain the praise or notice which his thirsty ears drink in so greedily. Even if praise comes unsought, it is well, while men are uttering it, to guard yourself by thinking of some secret cause for humbling yourself inwardly to God, thinking unto what these pleasant accents would be changed if all that is known to God, and even to yourself, stood revealed. Place yourself often beneath the Cross of Calvary; see that sight of love and sorrow; look at the Eternal Son humbling Himself there for you, and ask yourself, as you gaze fixedly on Him, whether he whose only hope is in that Cross of absolute self-sacrifice and self-abasement can dare to cherish in himself one self-complacent action. Let the Master's words ring ever in your ears, "How can ye believe, which receive honour one of another, and seek not the honour that cometh from God only?"—*Bishop Wilberforce.*

Monday, 22nd. *God is love. 1 John iv. 8.*

Get your feet on that rock and stand there: "God is love." Whatever may happen, don't give it up. Hold on to it. Satan has been successful in the past six thousand years in making most of the human family believe that this truth is a lie. The world would swing into the light if they would believe that sentence.—*D. L. Moody.*

Tuesday, 23rd. *Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? Matt. vii. 22.*

Lip-devotion signifies but little. Judas could afford our Saviour the lip, while he was actually betraying Him to His mortal enemies.—*Robert South.*

Wednesday, 24th. *Get thee up; wherefore liest thou thus upon thy face? Josh. vii. 10.*

"Save us from surprises," is a petition we all may well offer concerning evil. We think we know our temptations and are watchful against them. We grow complacently sure that we are overcoming old

habits, and then, just when all seems to be safe and smooth and we are congratulating ourselves on a period of peace, there comes a sudden rush from some unexpected quarter, the defenses go down, and the field is overrun before we know what has happened. It is no permanent victory of the wrong, however. God knows that in His loving tenderness, and we also know it even in our pain and humiliation—but so many things are left torn and tangled. So much must we begin all over again. There are hurts that must be bravely bound up, and weak places patiently strengthened once more. But it is in these fresh beginnings that much of life's discipline lies, much of the testing of our real determination and loyalty. There is no virtue in being defeated, but there is virtue and courage, too, in refusing to remain defeated.—*Selected.*

Thursday, 25th. *Depart from me, ye cursed, ... inasmuch as ye did it not to one of the least of these. Matt. xxv. 41, 45.*

We may choose to look at the masses in the gross. . . . . There is One above Who knows every thirst, and ache, and sorrow, and temptation of each slattern and gin drinker, and street boy. The day will come when He will require an account of these neglects of ours not in the gross.—*Charles Kingsley.*

Friday, 26th. *The weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds. 2 Cor. x. 4.*

In our Christian warfare we are to stick at nothing. To believers in Christ the impossible is to shine in the attractive light of a glorious assurance. We are to approach boggy and trackless wastes in the confidence that thoroughfares have been provided. "And an highway shall be there, and a way!" We are to march against terrific and hoary fortresses in the joyful certainty that we can overturn them to their deepest and most secret foundations. "Mighty . . . . to the pulling down of strong holds!" This is to be the shining distinction of the army of the Lord. It is to move against the impossible, and by the very character of its stride it is to compel the world to believe that the impossible is already being accomplished.—*J. H. Jowett.*

Saturday, 27th. *It is more blessèd to give than to receive. Acts xx. 35.*

The sin of settling down on blessings we have won instead of sharing them and helping others to win them never fails to find us out.—*R. W. Barbour.*

Sunday, 28th. *In all thy ways acknowledge him, and he shall direct thy paths. Prov. iii. 6.*

Take thou this day from God, a sòlemn trust
Which He commits to thee; and that it may
Be well begun, spend its first hours with Him.
He knoweth all thy needs, and hath arranged
For their supply. Thy pathway, too, this day
Is marked upon His chart in heaven, and was
Before ordained that thou shouldst walk therein.
All through the journey keep thy hand in His,
For He will surely prove thy safest Guide,
Since He hath planned each step. And as there
Come fresh opportunities for service, see
Thou use each one for God, giving to Him
Glory in word and deed. So doing all
As in His sight, when this day's course is run
Thou mayest hand its record unto Him
Without misgiving, rendering Him account
As good and faithful steward. If thou thus
Shalt live each day for Him, when sets life's sun
Thou shalt receive the Master's own "Well done."

—*Selected.*

Monday, 29th. *In . . . . patience possess ye your souls. Luke xxi. 19.*

The chief pang of most trials is not so much the actual suffering itself as our own spirit of resistance to it.—*Jean Nicolas Grou.*

Tuesday, 30th. *When ye shall have done all those things which are commanded you, say, We are unprofitable servants. Luke xvii. 10.*

Of one thing we may be sure,—if we have all that we want in any sphere of effort or influence, we have a lower standard than we ought to have. The best worker is always behind where he would like to be. His ideal is ever ahead of him. —*Selected.*

DEVOTIONAL STUDIES IN THE SUNDAY SCHOOL LESSONS.

Rev. F. B. Meyer, B. A., D. D.

THE FUTURE LIFE.

(Sept. 14, Matt. xxv. 31-46.)

Sept. 8. John vi. 37-47.
Sept. 9. John xiv. 1-7.
Sept. 10. 2 Cor. v. 1-10.
Sept. 11. 1 Cor. xv. 50-58.
Sept. 12. John xi. 17-27.
Sept. 13. Matt. xxv. 31-46.
Sept. 14. Rev. xxi. 21-27.

IT IS CLEAR THAT IN DEATH THERE IS NO BREAK IN THE SOUL'S CONSCIOUSNESS. The body is only the implement and organ by which the soul expresses itself, through which it receives impressions and produces them. When the soul quits the body, the worker continues, though the tool is cast aside. The cottage is deserted, but the former tenant has moved up to take possession of a mansion, the way to which was through the big gates hard by the cottage. As the soul pulls down the curtains of the windows which look out on this present world, it opens new windows on the other side which command the heavenly horizons. "To be absent from the body," says the Apostle, is "to be present with the Lord." And surely He would never have said so had death led to an unconscious sleep. Better a hundred times to live on in the body, amid pain and hardship, and to have Christ, than to enter upon a condition of unconsciousness, where we pass years, centuries, æons, apart from the glint of His eyes and the radiance of His smile. "To depart, and to be with Christ; which is far better." (See 2 Cor. v. 8; Phil. i. 23.)

CONSIDER THE METAPHORS USED OF DEATH. One of the most interesting metaphors is that referred to in the verse last quoted, which describes the moment of death as *an embarkation.* That was Paul's view of death. It was to be the moment of slipping from his moorings, quitting the shallows, and launching forth on the boundless ocean of love and glory. We catch a note of unusual glee in his voice when he says, *"To weigh anchor, and to be with Christ . . . . is far better."* It reads as though he were already realizing the blessedness of sailing over unknown seas, in the companionship of Jesus Christ. In another place he says, *"The time of my departure (or embarkation) is at hand"* (2 Tim. iv. 6). We have heard the closing scene of life described as though it were the entrance of a water-logged vessel into the harbor. But the truer one is that, in the morning, the sailor steps on board his yacht, straining like a wild thing at her anchor.

Paul also describes death as *the exchange from the tent life of the pilgrim to a permanent abiding-place.* The earth life is one of perpetual change. The Son of man had not where to lay His head. We are pilgrims and sojourners as all our fathers were. But as he dies the believer in Christ passes from sojourning to abiding, from the journey to the home, from chance to permanence. We strike our tent for the last time, and enter the many mansions of the Father's Home.

Yet again, death is described as *an exodus.* That word is used in Luke ix. 31; 2 Peter i. 15. Death means the exchange of the Land of Bondage for the freedom of the Land of Promise. It is the passage "from the bondage of corruption into the glorious liberty of the children of God." Who could wish their beloved back again to this Egypt-world, with its brickkilns and taskmaster? There are other metaphors, as when the act of death is compared to birth, "the first*born* from the dead."

Death, then, is not a state but an act; not a condition but a passage. In Venice the Bridge of Sighs leads from the Doge's palace to the prison; but dying is crossing a bridge of smiles and songs from the prison to the palace.

OUR LIFE IN THE OTHER WORLD WILL BE ONE OF SERVICE. "His servants shall serve him" (Rev. xxii. 3). The Greek words differ. "Servant" is *slave.* "Serve" is employed of the service that is largely inspired and filled by the idea of *worship.* It carries with it the notion of priesthood, and suggests that the blessed ones enter at once on a life of priestly ministry in a

land where there is no temple, because it is all temple. The powers that are trained here are exercised there. In this life we serve our apprenticeship; in death we pass into the other world as master hands.

This is the idea of the scene, where the Son of man divides the sheep from the goats. Here on the right are those who have ministered to Him in the person of the hungry, the poor, the needy, and the sick. These are welcomed into "the kingdom prepared from the foundation of the world." The kingdom which is founded on the idea of ministry, because the King "took upon him the form of a servant, ... and became obedient unto death, even the death of the cross." The law of the perfected man must be identical with that which prevailed in his less mature condition—*"Whosoever will be chief among you, let him be your servant."* The life of God is ministry. The "angels . . . . do his commandments, hearkening unto the voice of his word." And we shall live unto the Lord, having fellowship with Him in His redeeming and quickening ministry. We always pray that we may do God's will on earth as they do it in heaven. Evidently, then, there is a *doing* of His will in that sublime and blessed sphere. And those who have had no hand in the ministries of earth will hardly be in sympathy with those holy and blessed ministries. Therefore the Lord will consign them to the rubbish heap of the universe. They are of no use to Him in His great purpose. He sets forth their doom in an allusion to the fire which destroys waste products.

Intercourse with the Departed Is Forbidden. Even in the Old Testament there are stringent prohibitions of an attempt to hold intercourse with the departed through mediums, or in other ways. (See Deut. xviii. 9-14.) For the most part, it is only the lower ranks of disembodied spirits that are detained in the entangling atmosphere of this earth. All the nobler ones are gathered around the throne of God. Any attempt to get into touch with those that have passed over will open the door for the entrance of evil demon natures, who take pleasure in deluding the inquirer. Satan may disguise himself as an angel of light, and deceive the very elect. Wicked spirits are abroad, which are not of God and will not acknowledge that Jesus Christ is come in the flesh, and loathe all mention of the blood of His Atonement. Spirit-rappings, seances, and other psychical phenomena degrade the soul from the living fellowship with Christ, and bring it into touch with the low-graded beings. The whole thing is soulless, whereas, for us, only that which is spiritual is permissible. If we feel eager to pass on our love and thought to those who have gone, the only way is to tell it out to Jesus Himself, and He will, doubtless, transmit it to our beloved—but that is all, and we must leave them in His keeping till we are reunited.

Our Beloved Will Recognize and Welcome Us as We Reach the Other Side. "Make now to thyself," says Thomas à Kempis, "friends of the regenerate and glorified sons of God, that when thy present life shall fail, they may receive thee into the everlasting home." When the huge transatlantic steamer approaches her berth at New York, the passengers gather forward on the lookout for friends. There are greetings, wavings of handkerchiefs, and glad cries of welcome. It is thus that we may hope to be received and welcomed. This thought underlies 2 Peter i. 11. The "abundant" entrance refers to the choral welcome that was given to the returning victorious general of the Roman army, as he entered the metropolis.

When we are told that "Abraham . . . . was gathered to his people," it could not mean merely that he was buried, and that his dust mingled with theirs, because none of his people, with the exception of Sarah, was buried in the ancient cave of Machpelah. He was gathered, as we shall be, to the vast clan of the elect saints of God. "Now I saw in my dream," says Bunyan, "that they also that met the pilgrims on the other side of the River, had harps and crowns; and all the bells of the city rang again with joy; and it was said unto them, 'Enter ye into the joy of your Lord.'"

Golden Text: *2 Cor. v. 10.*

THE HOLY SCRIPTURES.

(Sept. 21, Ps. xix. 7-14; 2 Tim. iii. 14-17.)

Sept. 15. Ps. xix. 7-14.
Sept. 16. Ps. i. 1-6.
Sept. 17. Ps. cxix. 89-96.
Sept. 18. Neh. viii. 1-12.
Sept. 19. Matt. iv. 1-11.
Sept. 20. Luke xxiv. 44-49.
Sept. 21. 2 Tim. iii. 24-iv. 8.

Inspiration. The Bible is inbreathed of God, *i.e.,* inspired. Speaking personally, if I may, the Bible has always spoken to my heart with the unquestioned authority which my mother's voice had in days long gone by. It has not been needful to argue for its inspiration, my heart has witnessed to it, as, from the dark dungeon of his Austrian prison, Richard I of England answered, note by note, to the favorite air sung by his minstrel, outside the castle wall. As Coleridge says: "The Bible has found me at lower depths than any other book in the world. If you are not sure whether a sheet of water among the hills is an inland lake of fresh water or an inlet of the ocean, it will be sufficient, if, instead of arguing about the matter, you descend to its brink, dip your finger in the water and put it to your lips. Similarly, if you want to know the Bible as God's special message to the heart of man, and to your heart, read it. David piles phrase on phrase to set forth what his meager Scriptures, consisting of little else than the Pentateuch, had been to him; and the great Apostle, referring to the Old Testament, with perhaps the addition of a first draft of the sayings of Jesus, said that they could make the man of God *complete,* and 'furnished completely unto every good work.'"

The Words and "the Word." It has been often pointed out that as the Word of God, our Lord, became incarnate in human flesh, with the weaknesses and needs of humanity, though not its sins, so He has been incarnated (so to speak) in the Scriptures. There is a sense in which we may say that the Word became flesh and tabernacles among us, in the words of Scripture. The late Hudson Taylor used to kindle his little lamp and spend two hours at night reading his Bible, whilst the Chinese, who shared the inn with him lay all around asleep, because he said that it was only through the written Word that he could feed on Him Who is the Spirit and Life of Scripture. "It is important," he said "to remember that as the incarnate Word is a Divine Person, so is the written Word a Divine message; and as we rest all our soul interests on Jesus Christ, so we may rest all our soul's weight on the Word of God. The connection between full faith in the written Word and in the incarnate Word is so close and intimate, that you can no more separate between them, than you can separate between body and soul, or soul and spirit."

The Unity of Scripture. The Bible is one Book; the production of one Infinite Spirit, Who spoke through prophet and priest, shepherd and king, the old-world patriarch and the apostles who lived in the last days of the Jewish dispensation. The unities of Scripture are especially remarkable. There are certain threads that may be traced from one end of the Book to the other—such as the Garden, Serpent, River, the Lamb, Blood, Covenant, Redemption, the Advent, Faith, Love, the Power of God, the Promises. This points out the wisdom of a copious use of references. To follow these out will often resemble the discovery of a new path through the woods or over the hills; and as we traverse the track which has been marked out by those who have gone before us, leaving behind the indications which suggest its course, we will discern in majestic prose, in lyric poetry, in image or argument, the same *motif* or refrain. Now you sit at the feet of a prophet, again you hear the voice of a sweet singer, and yet again, as you read the loving letters of the Apostle of Love, you say to yourself, This is but another setting of the old melody, which breaks in on the ear from the experience of every child of God.

The Bible Will Yield Its Secrets Only As We Seek the Teaching of the Holy Spirit. No one can so well explain the meaning of his words, as he who wrote them. Tennyson could best explain some of the deeper references of his "In Memoriam." A striking instance of this was presented in the conversion of one of China's *literati.* He had complained that he did not find that the Chinese Bible, which was in his possession, was specially interesting. The missionary was at that moment preparing to give him a cup of tea, and the kettle was near boiling point. "See," said he, "that the fire is needed to cause the water to boil. So, if you to-night will take up the Christian Scriptures, and before opening them, will ask the God of Heaven to give you the Holy Spirit that you may understand it aright, that Book

will be a new Book to you, and will soon mean more than any book in the world." That night he asked the Spirit of the unknown God to turn a dull Book into an interesting one. "O God, if there be a God," he said, "give me thy Holy Spirit, and help me to understand this Book." As the evening went on, he became more and more deeply engrossed with the Book, and as hour after hour he turned the pages, a new spirit took possession of him. The Saviour, of Whom he had read, became real to him. The words He had spoken long ago were living and powerful still. They searched him through and through, and brought not only a deep consciousness of sin, but peace and healing.

We should never open our Bibles without first lifting up our hearts to the Divine Spirit by Whose inspiration and movement holy men were led to write. Beneath His touch rocks will yield water, blank pages become black with writing, fountains arise where the land seemed unattractive and barren. The deep things of God are revealed only to those who have received God's Spirit.

Methods of Bible Study. Head knowledge, that of the intellect, has its place: but *the heart is the best organ of spiritual understanding.* Of course, it is perfectly right to get all information possible about the geography, manuscripts, botany, and contemporaneous history; but a man may have all this, and yet miss the vital principle on which alone the spirit's life can be nurtured. The information about the Bible times is quite good, but it does not necessarily carry with it the highest and best use of God's Word. *Read methodically.* We should read the Bible from cover to cover. It will deal with many things that we need to know, and it is not prudent to omit what God has cleansed and given. Dr. Moule said, in my hearing recently, that he always read the Bible consecutively. In the morning, the New Testament; in the evening, the Old.

Seek at such study times to get some special thought. As you quietly muse on a verse or paragraph, it will begin to gleam. The eager seeker for goodly pearls will certainly come on one worth his handling. The ploughman who drives his plough across the field will strike on the tin of buried coins. Then you lay down your Book with a holy thought that will ring in your soul, all through succeeding hours, like a peal of bells. *Above all, we must obey.* It is not enough to look into the perfect law, we must continue therein. It is not the hearer that forgetteth, but the doer that worketh, who is blessed in his doing. God's Spirit tests us by the truth He reveals. If we obey up to the limit of our knowledge, more truth is revealed. If we refuse, He takes from us what we thought we knew. The accumulation of neglected commands gathers over our souls like scales.

Great Lovers of Scripture. These have abounded in every age. James Woodrow, a former president of South Carolina College, said: "With many years of experience and observation, I testify that no man has taken heed to his way according to God's Word, whose way was not made spotlessly clean." On one occasion, Daniel Webster laid his hand on a copy of the Scriptures, saying with great emphasis, *"This is the Book."* I have read through the entire Bible many times. I now make it a practice to go through it once a year. It fits man for life, it prepares him for death. Earl Cairns, Lord Chancellor of England, rose daily at six o'clock to secure an hour and a half for the study of the Bible and for prayer. But these are specimens out of millions.

Golden Text: *Ps. cxix. 105.*

JESUS OUR SAVIOUR AND KING.

(Sept. 28, Matt. xxi. 1-9, 15, 16.)

Sept. 22. Matt. xxi. 1-9, 15, 16.
Sept. 23. Acts ii. 37-47.
Sept. 24. Matt. xxviii. 16-20.
Sept. 25. 1 Cor. xi. 23-34.
Sept. 26. Acts xvi. 9-15.
Sept. 27. Luke x. 25-37.
Sept. 28. Rev. xxii. 1-17.

The Prophet Zechariah. It will well repay the student of this glowing picture to turn back to Zech. ix. 9-17. The prophet lived in very stormy times. The people who had returned from Babylon under Nehemiah and Ezra were hemmed in and pressed upon by Tyre on the north, and by Ashkelon, Gaza, and Ekron on the south. To the prophet they appeared like a terrified peasantry, sheltering in some dark, dry, mountain cistern, far up from the homes of men, dreading every day lest

their hiding place might be discovered, and themselves dragged forth to dye the green sward with their blood.

In Eastern lands, liable to long spells of drought, it is customary to hew such cisterns out of the solid rock for the storage of water. These abounded in Palestine. "They . . . . hewed them out cisterns." When they were empty, they provided a useful retreat, or hiding place. Such use is referred to in the prophet's exhortation to his fellow countrymen. But they would be sent forth from their hiding places. They were assured of this, and therefore were "prisoners of hope." Is it asked why they could cherish that hope, without fear of disappointment or failure? The answer is instant and reassuring—"Because of the blood of the covenant." God has entered into covenant with us, and has sealed it with the blood of the Cross. Our Lord, when He took the cup, said, "This cup is the new covenant in my blood." God is bound to us by the most solemn obligation to leave no soul of man, who trusts Him, to pine to death in the pit.

Suppose that two men were bound in the closest, tenderest friendship, who to ratify their love had opened veins in their arms and exchanged blood; and suppose that one of them was captured by some brigand tribe, inhabiting the almost inaccessible mountain fastnesses; and suppose that he was held there as hostage for payment of a heavy ransom; can you imagine his friend at home, in the enjoyment of opulence and liberty, settling down in circumstances of ease, and allowing his friend to suffer intolerable cruelty, without a single effort for his deliverance? It is impossible to imagine such a thing. With tireless perseverance, he would leave no stone unturned to secure his release. So it is with our Heavenly Father. He also will spare no effort to induce us to accept His pardoning grace, which is not content with forgiving, but insists on emancipation also. But the question arises, if this is so, why so many of us are never delivered. Surely the secret of failure is revealed here. We have not yet welcomed Jesus Christ as Saviour and King.

First King Then Saviour. Zechariah is very careful in the order of these outstanding prerogatives of our Lord. "Thy King cometh unto thee: . . . . having salvation (or victory)." And also in ver. 16: "The Lord their God shall save them in that day. . . . . How great is his goodness, and how great is his beauty!" The same order is preserved in this incident from the last week of our Lord's earthly life. The pilgrims from Northern Palestine had gathered for the last section of their journey to Jerusalem. Only the slight ascent and longer descent of the Mount of Olives intervened between them and the realization of their hopes. It was suddenly made known to them as they were preparing to start, that Jesus of Nazareth was on His way up the pass from Jericho; and they immediately resolved to await His advent, and provide Him with a triumphal march.

Apparently our Lord had anticipated such an event, and had arranged with some devoted friend of His that when He should send for a lowly ass, on which to enter the city, according to olden prophecy, the same should be furnished on His messengers uttering the agreed formula—"the Lord hath need of them." He waited for the return of these with the ass and her foal, and then amid the Hosannas of the people, which acclaimed Him King, in lowly pomp, He descended the slopes of Olivet. Apparently a concourse of people, hearing what was afoot, streamed out from the city gates to welcome and accompany the enthusiastic crowds. Sweet children came to meet Him with their dear welcome. (See ver. 15-17.) It was four days after this welcome that He girded Himself for the last time ere He was led out to die. First *King* with Hosannas, then *Saviour* crowned with thorns. This order is that of the early preachers of the Gospel. In Acts v. 31, 32, Peter, facing the infuriated crowds of priests and elders, declared that God had exalted Him to be a Prince and a Saviour. In Heb. vii. 2, the sacred scribe is very emphatic. The Priest after the order of Melchizedek is *first* King of righteousness. It is of course true that the Saviourship of Christ is the foundation of His claim alike over the heart of man and over the world. But, in our inner experience, it is true that He is never able to exert His full power as Saviour, until He is enthroned as King.

Our Personal Response. "How are we going to treat the Lord Jesus Christ?" was the very pertinent question that Hudson Taylor put to himself and others. And he went on to say that we are quite willing to recognize Him as our Saviour, so far as the penalty of sin is concerned, but are not prepared to own that we are bought with a price, and that He Who purchased us has a perfect right to rule and command our entire and unquestioning obedience. Too often we have acted as though we were our own masters, willing to give Him something as His due—a fifth or tenth—but He must not ask too much. We count our lives, our loved ones, our possessions, as our own. We will give what we think fit. We will obey any of His requirements, that seem reasonable and within just limits. We are willing for Jesus to take us to heaven, but not to reign over us on earth.

The heart of every Christian will undoubtedly reject this method of stating the proposition, but too many of God's people live practically as though this were the case. What a blessing it would be if we could definitely open the gates of the inner city, which John Bunyan called the City of Mansoul! If only we could give Christ a triumphal entry into our hearts, with banners flying and illuminations enlightening the streets, with shouts of Hosannas and children's hymns. If only, still to follow the old allegory, Lord-Will-Be-Will might crown Him in the inner sanctuary. If only He were the crowned King of our lives. Then we should know what His full salvation meant. He would save us from the love as well as the power of sin. "Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in." He is "strong and mighty." He is "mighty in battle." He will save us to the uttermost.

Two Different Conceptions of Kingship. Our Lord, on the Mount of Temptation, had before Him two ideals of the basis of kingly authority. The Devil proposed that He should rest it on obedience to the conception of force, on which all the world empires were based. With all of these, might was right. This conception was immediately put aside, and our Lord saw that His empire must be based on *love,* and on redemptive love—love that would sacrifice everything to save another. In John vi., He had been confronted with the same dilemma. On the one hand, the crowds by their enthusiasm sought to force Him to assume the rule; on the other, He spoke of giving His flesh for the life of the world.

Similarly in the scene before us. The Galileans wanted to enthrone Him, there and then. But as He descended the hill on His lowly steed, and saw the way lined by scowling faces, He knew that His enemies would never allow Him to escape the meshes of the net they were casting around Him. But they were not the prime factors in the case. From all eternity the Cross had beckoned Him. He went to it with joy and peace. He knew that it was the staircase to His throne. Directly He reached the Cross, as King of the Jews, He began the work of Saviour in rescuing the dying thief. Let it never be forgotten that absolute surrender on our part means entire salvation on His.

Golden Text: *Matt. xxi. 9.*

JOHN AND PETER BECOME DISCIPLES OF JESUS.

(Oct. 5, John i. 29-42.)

Sept. 29. John i. 29-42.
Sept. 30. John i. 43-51.
Oct. 1. Mark ii. 13-17.
Oct. 2. Acts xvi. 13-18.
Oct. 3. Acts xvi. 25-34.
Oct. 4. John iv. 27-30, 39-42.
Oct. 5. 1 John i.

The majority of those who, from time to time, have been called to Christ's holy service, have been selected from the foolish, weak, and despised ranks of the human family, that the excellency of the power might be of God, and not of man. There have been thousands of noble exceptions; but, as a rule, not many wise, or great, or noble, according to this world's estimate, have been called. The hole of the pit that has yielded God His materials, has been of common clay, and the rock whence His stones have been hewn, of very ordinary grain. It is not surprising, therefore, to learn that the leaders of the apostolic band were drawn from the ranks of very ordinary people, and that the story of their life opens in the obscure village of Bethsaida, at the northwest corner of the Lake of Galilee. The unadorned and simple homes of its fishermen were in striking

contrast to the marble palaces of the neighboring proud city of Capernaum, which were erected by the large incursion of Roman residents, who were attracted to the locality by its equable climate and luxuriant natural beauty.

The Coming of the Son of Zacharias. The native population probably held aloof from the manners and habits of the conquerors, though quite ready to take advantage of their wealthy patronage and custom. Under their breath they spoke together of the great days of Judas Maccabæus and of Judas of Galilee. All suddenly the land was startled and shaken with the rumor that God had visited His people. A company of pilgrims, crossing the Jordan by the fords of Jericho, had been arrested by a strange figure, gaunt and sinewy, the child of desert solitudes, who had accosted them with the cry: "Repent ye: for the kingdom of heaven is at hand." When released from the spell, and able to proceed to Jerusalem, they could talk of nothing else. That strange figure, half Bedouin and half prophetic; that voice that rang with trumpet note; that evident vision of the Unseen and Eternal which illumined his face with unearthly glory; that he had no lodging but a cave; that his food consisted of locusts dipped in water and baked on the hot coals, with wild honey to make them palatable; without wife or child: these things gripped the national imagination, and thrilled the air, already charged with electricity. "The people which sat in darkness saw great light," and on those that sat in the shadow of death, dawn arose.

Then the whole country rose *en masse*. It was the Sabbatic year, when the ploughmen and the vinedressers ceased from toil. Men had plenty of leisure to leave their homes and fields, their vineyards and orchards. Through a land carpeted with flowers and exhaling fragrance, the confluent streams of people poured down the Jordan Valley in eager crowds. "Then went out to him Jerusalem, and all Judæa, and all the region round about Jordan." Multitudes were baptized in the Jordan, confessing their sins, among whom we may surely include John and Peter, with their brothers, James and Andrew, lifelong companions and natives of the same village.

The Baptist's Influence on John and Peter. Peter was married, but marriage among the Orientals takes place early. He was, therefore, still in the prime of his manhood. Strong, vehement, impulsive and self-assertive, he could by no means be accounted a saint. Would he so easily have taken to swearing, when the maid accosted him in the hall of Caiaphas, unless he had been addicted to the habit in early life? He was doubtless attentive to the duties and formalities of his religion, attended the Temple feasts, paid his dues, and was morally respectable. From his youth he was an ardent patriot. Like all his friends and companions, he was prepared to sacrifice everything he possessed to see David's race once more on David's throne. When, therefore, he and the others heard the tidings of the Baptist's appearance, they hailed them as heralding the new era. Might not this be the first phase of the kingdom which the God of Heaven was setting up, which would never be destroyed, whose sovereignty would not be left to another people, but it would break all other kingdoms in pieces and stand forever? John and the rest of them shared these convictions and hopes. Taking with them a frail canvas tent, to serve as a shelter, and a bag of coins for the supply of their simple needs, they bade good-bye to home and craft and "went forth to see."

It must have seemed the prelude to the Day of Judgment, when the Baptist, selecting a ledge of rock for his pulpit, stood forth to address the awe-struck throng, gathered from all the land to listen. Clearly enough, as our Lord suggested, he was no "reed shaken by the wind" of popular favor. He was neither courtier nor sycophant. He spoke what he knew and testified what he had seen. There had never arisen a greater than John amid all the myriads of the human family. He penetrated the hollow pretensions of Pharisee and scribe; compared them to the rock-vipers; threatened them with the woodsman's axe, the smelter's furnace, and the harvester's fan. In his stern outlook there was short shrift for the sinner that refused to repent. He had faith that God would yet transform the stones of the desert into sons of Abraham. Truly he was a light that burned as well as shone!

Beneath such preaching the young men were deeply moved. Peter especially felt, as he confessed afterward, that he was "a sinful man." Frequently, as in after years, he would go out alone and weep bitterly; and when on the Day of Pentecost he saw the vast crowd of Jews pricked to the heart, and crying out "what must we do?" he knew exactly the agony of their remorse. John, also, was greatly stirred by this Voice that spoke to his heart, but he was made in a softer, gentler mould, and even then was actuated and inspired by the faculty of loving supremely. Probably they were all baptized by the Baptist, confessing their sins, and had thus been born of water, but were afterwards to be born of the Holy Spirit.

The First Interview with the Lord. John and Andrew heard their master designate Jesus as the Lamb of God, and followed after Him. They spent some hours in His holy company; had been welcomed to His dwelling, had listened with rapt attention while He spake of heavenly things, had heard His recital of the salient features of the temptation, from which He had just emerged, and had been told of His chosen method for winning back the kingdom by patient suffering rather than armed force. As they listened their hearts had burned within them. They knew, with absolute conviction, that they had found the Messiah. Leaving Christ's presence, they said each to the other, We must tell Simon of all this, as soon as we can find him. As was befitting, Andrew found his brother first and brought him to Jesus, saying, "We have found the Messias." He *brought him,* as though it was necessary to overcome some hesitation. The young colt is difficult to catch, as if it realizes all that the first lassoing may involve.

Peter was immensely impressed by that first interview. This Teacher was so complete a contrast to his earlier master, John. Perhaps the hardy fisherman may have been less attracted to Him, at first, than to the sinewy son of the desert. He may not have been immediately susceptible to the grace and truth, the gentleness and purity, the humility and selflessness of the Lamb of God. But if this was his first impression, it was instantly succeeded by one of awe and wonder, as those searching eyes looked into the depths of his nature, and said: "Thou shalt be called Cephas" (the Aramean equivalent for the Greek *Peter).*

This is our Lord's method of making saints. He speaks of things that are not, as though they were. When the heart is broken and contrite, as was the case with Peter, He speaks words of encouragement and cheer. He imputes righteousness where there is but the smallest germ of faith. He addresses us, not as though we had attained, or were already perfect, but as following on. He awakens our expectancy by indicating possibilities of which we never supposed ourselves to be capable. Over the grave of our hope He speaks words of resurrection and life.

Golden Text: *John i. 43.*

ILLUSTRATIVE HINTS AND HELPS.

Ida Q. Moulton.

Luke xxiv. 13 to 32.

An employee in a telescope factory asked the foreman of his room, "Why must I always polish the lens with the palm of my hand?" The foreman replied, "There comes a time in the making of a fine lens when nothing can be substituted for the human touch." He lives with Christ most successfully and most happily who touches the lives of others with a personal Christ-like hand of helpfulness.

There is an instrument used in weighing gold in the assay office in Washington, balanced so delicately that, although when two pieces of paper of exactly the same size and weight are placed in the balances it still retains the same poise, yet if a name is written on one of the papers it will turn the scale. Likewise, the name of Jesus written upon the human heart will turn the sinner into sainthood, willfulness into willingness, and enmity into companionship. Is His dear name written upon *your* heart?

A Louisiana man has invented a process whereby light-colored wood can be stained as it grows. A bucket of coloring fluid is hung just below the lowest branches, and from this bucket a hose is run to the base of the tree, where the bark and fibers have been cut out, leaving the wood pores exposed to this coloring fluid coming through the hose. The circulation of the sap takes this fluid up, staining the wood the desired color.

And thus upon our moral and spiritual natures, whose pores have been exposed by sin, the world is constantly pouring its coloring fluid. If the Great Companion is our Friend, we will watch carefully that no coloring matter touches us which is obnoxious to Him.

* * * * *

An Indian pundit once said to an Englishman: "The substantial difference between you Englishmen and us is not intellectual at all. We are the brighter, if anything, but you have the pity and we have not." The lack of sympathy shows an estrangement from Christ, while its possession indicates a nearness to Him. Pity for the lost world led Him to offer His life. What has it led you to do, you who have pledged allegiance to this Great Companion?

Ephesians iv. 25; 2 Kings v. 20 to 27.

"Were the whole world good as you—not an atom better—
Were it just as pure and true,
Just as pure and true as you;
Just as strong in faith and works;
Just as free from crafty quirks;
All extortion, all deceit;
Schemes its neighbors to defeat;
Schemes its neighbors to defraud;
Schemes some culprit to applaud—
Would this world be better?"

We must ever and always remember that

"Not myself, but the truth that in life I have spoken,
Not myself, but the seed that in life I have sown,
Shall pass on to ages—all about me forgotten,
Save the truth I have spoken, the things I have done."

* * * * *

A traveling salesman was telling a friend of the misrepresentation he had received from a member of another firm in the same business, and the friend said: "And you are doing nothing about it? You are letting the matter by too easily. A fellow that will lie like that deserves a lesson." "Yes," said the salesman, "but I'm not traveling to avenge personal wrongs, you know. I'm on business for the firm."

More than one Christian worker upon whom enemies have tried to bring discredit, has said, with aching heart, "I must remember I'm on business for my King and His business is of far greater importance than my own individual wrongs."

* * * * *

Years ago, when a political group wanted to buy the Providence *Journal,* and purchase the editor, James B. Angell, also, along with the paper, the young man held up his quill pen and said, "I presume you can buy the *Journal,* but you have not got enough money to buy this quill." Never in the world's history has the price for man's integrity been so large, so alluring, and so tempting as at the present time. Therefore, let us write upon the tiles at the entrance of our homes the immortal words of Tennyson, *"The truth against the world."*

* * * * *

When Dr. Adam Clarke, the noted writer and preacher, was a boy he worked in a linen mill. While working with his master one day in the folding room a shortage was found in one of the pieces. "Come," said the merchant, "it is but a trifle. We can stretch it and make out the yard." Taking hold of one end, he gave Adam the other. "Pull, Adam, pull," he commanded. "I can't," he replied. "Why not?" asked the master. "Because it is wrong." This act of integrity cost him his place; but it was this inherent spirit of truthfulness that made him beloved in later years.

"Sow truth if thou the truth would'st reap;
Who sows the false shall reap the vain.
Erect and sound thy conscience keep;
From hollow words and deeds refrain."

1 Corinthians ix. 19 to 27.

When the great ball pitcher, Cy Young, was asked what kept him in the major leagues so long, he said:

"Taking care of myself. Taking care of

myself. . . . . I never touch stimulants and as for smoking I found I was much better physically after I quit smoking. I don't believe any athlete could smoke cigarettes; in fact, I can't see a man smoking a cigarette without feeling sorry for him. Cigarettes ruin more ball players than sore arms ever did."

* * * * *

The following objectives have been suggested for the Christian athlete:

A BODY—cheerfully healthy, flexibly efficient, serving the Lord.
A MIND—abhorring sloth, unstupefied by vanity, unwarped by petty bigotries.
A SOUL—supremely eager to serve; willing on occasion also to be served.
A FAITH—using the speech of to-day, reaching upward toward the God of eternity.
A HOME—where personal relationships are not altogether smothered by public engagements.
A CHURCH—not ambitious myself to do everything, but ashamed not to do my full duty.
A CITY—built of brotherly citizens, ready to spend my own money on nobler objects than electric lights.
A NATION—which aspires to genuine democracy unabashed by the dignity or antiquity of existing institutions.
A WORLD—which will turn its eyes more frequently, more universally, both toward Bethlehem and towards Calvary.

* * * * *

"When over the fair fame of friend or foe
The shadow of disgrace shall fall, instead
Of words of blame, or proof of thus and so,
Let something good be said.

"Forget not that no fellow being yet
May fall so low but love may lift his head:
Even the cheek of shame with tears is wet,
If something good be said.

"No generous heart may vainly turn aside
In ways of sympathy; no soul so dead
But may awaken strong and glorified,
If something good be said.

"And so I charge ye: by the thorny crown,
And by the Cross on which the Saviour bled,
And by your own soul's hope of fair renown,
Let something good be said!"

No one will question the advisability of training our speech. "If any man offend not in word, the same is a *perfect* man."

Luke x. 25 to 37.

"What might be done if men were wise—
What glorious deeds, my suffering brother,
Would they unite
In love and right,
And cease their scorn for one another!

"Oppression's heart might be imbued
With kindling drops of loving kindness,
And knowledge pour
From shore to shore,
Light on the eyes of mental blindness.

"All slavery, warfare, lies, and wrongs,
All vice and crime might die together;
And wine and corn,
To each man born,
Be free as warmth in summer weather.

"The meanest wretch that ever trod,
The deepest sunk in guilt and sorrow,
Might stand erect
In self-respect,
And share the teeming world to-morrow.

"What might be done? This might be done,
And more than this, my suffering brother—
More than the tongue
Ever said or sung,
If men were wise—*and loved each other!*"

—*Charles Mackay.*

* * * * *

When Captain Bickel, the "missionary captain," was sailing in Japanese waters, he asked one of his sailor converts if he had taken a Bible to a man in whom they were both interested. The sailor shook his head and said: "No, no, captain. He doesn't need that. It won't do him any good." "Why?" asked the captain. "Because it is too soon. That is your Bible and it helps you, but it is not his Bible." The captain was nonplussed. "What do you mean?" he asked. "Simply this. He has another Bible. You're his Bible. He is watching you. As you follow Christ, he follows. As you live, Christ lives." The captain murmured over and over: "As I live, so Christ lives in that man's soul, in that house, in that village, in four hundred villages. God help me. How could I face such a responsibility? I had been called

other things, thief, liar, foreign spy, traitor, devil, in public and private, and not flinched, but to face this—I could not escape it." Neither can you, neither can I. God help us all, in our "relations to others."

* * * * *

Charles M. Schwab says:

"We have entered upon a social era, in which the aristocracy of the future will be men who have done something for humanity and for the nation. There will be no rich or poor. The rich men are learning this—and I am a rich man I'm told. But there has never been a time in my life that I had the sense of possession or that my riches gave me any happiness. It is the doing of something useful that has made me happy."

* * * * *

There recently appeared in a Boston paper the advertisement of a house for sale in Cambridge. The picture of the house, a beautiful mansion, was given, accompanied with this statement: "A bargain to one who will make a good neighbor. No others need apply." A man taking thought of his neighbors when selling his house! A man disposing of his property by the Golden Rule!. Surely this man came pretty near to fulfilling "the law and the prophets" (Matt. vii. 12).

BIBLE NOTES FOR DAILY DEVOTIONS.

LEAVES FROM AN INTERPRETER'S NOTEBOOK.

Rev. John Gardner, D. D.

SEPTEMBER, 1919.

Monday, 1st. Acts xxii. 1-21.

In the Gospel of John the Sanhedrin were nonplussed when a man who had received his sight at the hands of Jesus simply affirmed one thing: "I know, that, whereas I was blind, now I see." So here the great apostle confronts an excited mob, and instead of arguing makes a simple statement of fact: "I was a man well known among you for my devotion to the traditions of our fathers. The zeal of the Lord consumed me. I despised all who did not appear to be of our persuasion. Especially did I breathe out threatening and slaughter against Christians. To-day, however, I am a Christian. The change in me occurred thus and so."

What can you do with a man who relates such an experience? Dr. Joseph Parker says: "The defense of Christianity is not a book but a man,—not an argument but a life. Christians are the defense of Christianity." The only Christian apologetic is a regenerated man. "I was on the way to Damascus, a man of a certain type, with a viewpoint, a passion, a business. Jesus met me; Jesus Whom I had accounted dead and discredited. In a moment I was in the dust, crying, 'Lord, what wilt thou have me to do?'" Such a message does not lose its potency because the times are less hazardous. The word that is quick and powerful to-day is not erudite but experimental,—"I was lost, but Jesus found me." "That . . . . which we have heard, ... seen, ... and our hands have handled, of the Word of life, ... declare we unto you."

Paul would never have made this speech had not Lysias, the Roman, taken the matter in hand. As it was, the contrasts were dramatic. First, an infuriated mob clamoring for blood, then a great silence while this man whose outward appearance was so insignificant made his great apology. Paul's greatness is seen in that, at the moment when passions are most easily influenced, he is always tactful, using those terms, adopting that language which will help him to win his hearers. And all the time the great apostle keeps in front of him his mission by any and every means to save some.

Yes, Paul is no coward. He is ready to state his defense. "This Jesus Who met me on the road to Damascus is Master of my life. When I am free, I act as a loyal Jew. I have not forsaken any institution of the Church of my fathers. But when my Lord met me and commanded me to preach His Gospel to the Gentiles, I obeyed." Ah, that was the trouble. He

ought not to have obeyed. He ought to have said, "That be far from Thee, Lord. Make the whole world agree with us before Thy grace saves it!" We must recognize our great wickedness in seeking to fetter the grace of God before we can hope to see the completeness of the Gospel triumph.

Our God and Father, we thank Thee that Thou lovest all, and blessest all, and standest ready to save all just as they are. This is why we are saved. Help us to win men just as they are. Help us to introduce men to Thee, our great God and our Saviour. Amen.

Tuesday, 2nd. Acts xxii. 22-29.

The issue of the trial is the repudiation of the great apostle by the Jewish race which he had loved so ardently. "Away with such a fellow from the earth: for it is not fit that he should live." And in the same hour Paul espoused his Roman citizenship and became an apostle to the human race. It was a solemn moment when the Roman soldiers stretched the servant of Christ upon the post, solemn for Paul, solemn for Israel, solemn for the Christian Church. When the words fell from his lips, "Is it lawful for you to scourge a man that is a Roman, and uncondemned?" the apostle had made his great renunciation. Hitherto he had clung to his Judaism, now he lets it go, reckoning that when the veil of the Temple was rent, the middle wall of partition was destroyed and now, in place of Jew and Gentile, there was simple humanity.

It was a solemn hour for the Christian Church. Hitherto there had been a compromise: the Jewish Christian sect had been recognized and given great influence and authority; now it must find itself in a universal religion or not at all. The hour when Paul was stretched on a post became the most solemn and critical hour in the history of the Christian Church. Narrow-mindedness is shown to be sin in the repudiation of Paul's Gospel by the Judaizing Christians.

For one moment Paul draws the veil from his own history and lets us see that he is a man of social distinction. We know the place he occupied in Judaism and now we see him as a Roman. The fact that he could attend the school of Gamaliel shows his rank, the official standing which he enjoyed when we first met him shows his influence, the attitude of men like Lysias, Felix, and Agrippa shows that he was a man of consequence, the fact that he was born a Roman citizen shows that at some time one of his forbears had rendered distinguished service to the State. These things, however, were as nothing to Paul in comparison with the honor of knowing Christ and the power of His Resurrection.

O God, help us to be faithful in our allegiance to our Lord. May our fathers, mothers, brothers, sisters be those who belong to Him. May all our loves be subordinated to this greatest of loves. In giving our whole heart to Christ may we find all things made new, and learn to love our human friends in a noble, pure, more unselfish way. Let Jesus be all in all to us. Amen.

Wednesday, 3rd. Acts xxii. 30-xxiii. 11.

It is a new Paul who stands before Lysias. This man is not on trial by the Sanhedrin but by Rome. The Sanhedrin are summoned to explain a turmoil and assault on a Roman citizen. Paul is therefore speaking in the Grecian language and makes his defense the fact that always and everywhere he has lived as in God's sight the life of a good and loyal citizen. I am persuaded that this line of defense so discomfited the high priest as to lead him to cry, "Smite him on the mouth." It was strong ground to take, and these sectaries did not know what to do with it. Christianity is undoubtedly a transforming energy in society. It turns the world upside down. And yet the Christian is never a revolutionist. His emphasis is not on institutions but on that which makes them.

In his reply to the words, "Smite him on the mouth," Paul reveals himself in his strength and weakness. He resents the insult. Ananias was an intolerable brute, who at last had to be taken in hand by the emperor, and ended his days at the hands of an assassin. Human nature in Paul led to a sharp rejoinder, but in an instant you have the Christian gripping himself and making his apology. The Christian way permits of no compromise.

"Be gentle, e'en when wronged, anger and pride subdue;
When to forgive seems hard, ask 'What would Jesus do?'."

Never be ashamed of open apology if you have been betrayed into words and acts which detract from the glory of Christ.

Having made his defense Paul now discovers to Lysias what is the true motive behind the persecutions and at the same time divides the Sanhedrin against itself. Luke says that he did it deliberately. Was he justified in such action? Is it legitimate for a Christian man to confuse his adversaries? Some say it was unworthy, that Paul was betrayed into one of those impulsive acts which show how very human and frail he was. It may be that it is best to be silent even when occasion for personal triumph presents itself.

Our Lord and our God, Who hast planted Thy law in our consciences help us always to honor the voice that challenges us. May we be true to duty, loyal to the inner voice. Help us to know that

we have a great Advocate standing by our side and that our strongest witness is, like our Master, to answer not a word. Give us the grace of self-mastery. For Christ's sake. Amen.

Thursday, 4th. Acts xxiii. 12-24.

Alas for the sophistry that will allow sincere men to commit gross crimes and even to attack the Lord's anointed! Dean Plumptre says: "It is melancholy but instructive to remember how often the casuistry of Christian theologians has run in the same groove. In this respect the Jesuit teaching absolving subjects from their allegiance to heretic rulers and the practical issue of that teaching in the Gunpowder plot and of the murders perpetrated by Clement and Ravaillac, present only too painful a parallel. Those who now thus acted were probably of the number of zealots or Sicarii, who afterward played a dreadful part in the fall of Jerusalem."

These cunning and cruel men had made a miscalculation. They were leaving the Master out of their reckoning. Before they had laid their plot the Lord had come to His outcast servant and had assured him that the dream of years was about to be fulfilled and that his very bonds were to be made the means whereby he should preach in Rome and there win many a triumph.

And they did not calculate on the presence of Paul's nephew in Jerusalem. Just what brought the young man to the city we do not know. He may have come to study in the school as his uncle had done before him. He may have been intimate in the councils of the Pharisees. Like his uncle he may have been one of the Temple guards and in doing his police duty have stumbled into the secret conclave that plotted his uncle's life. At any rate he did a brave and adventurous thing. The story is most dramatic. The Master of Paul's life has extricated him from his present peril.

Our Master, we thank Thee that Thou art faithful to Thy promise to be with Thy servants every day. Thou art a mighty Captain and dost fight our battles. Thou art still the Shepherd of Thy flock and dost deliver them from wolf and thief. Thou art a wonderful Advocate and dost conduct their defense. Help us to believe in Thy presence and therefore to be strong, courageous, confident, delivered from all fear of man. Amen.

Friday, 5th. Acts xxiii. 25-35.

Very wonderful is the deliverance of Paul. The Master has taken his life into His keeping. Paul has launched himself on the wide ocean of Roman citizenship and now kings and governors take a hand in delivering him from Jewish intrigue. A few days ago he crept into Jerusalem, lodging in the house of an obscure disciple named Mnason, now he goes back to Cæsarea with a guard of 470 Roman soldiers. He will encounter many a difficulty and will remain a prisoner for many days, but he has his Lord's word that he shall preach the Gospel in Rome, and therefore will occupy the time in preaching to all within his reach and in writing pastoral letters, which have become the choicest heritage of the race. This is the reason for the character of his addresses and defenses. He is not trying to win the Jews any more; he is seeking to win rulers and governors for the Saviour.

The letter of Lysias is interesting as showing us what Rome would do for her freeborn sons. Lysias does not tell everything, but he states his case in such fashion as to command the immediate attention of Felix and guarantee for Paul a fair trial. He gives his judgment that Paul is not deserving of either bonds or death and asserts that he has discovered a plot to murder the prisoner. The tables are now likely to be turned on Ananias and his tribe, and they find themselves in a serious situation when summoned to appear at Cæsarea for the trial of the case.

Do not be afraid of men. Be loyal to your Lord. You may find yourself in circumstances which appear dangerous, but do not betray your cause. No one can harm you save you yourself. Be true and you will find the universe leagued to defend you. It was a tragic hour when Israel, for whose salvation Paul would gladly have been anathema, turned away from him; but in that hour Lysias, Felix, Agrippa, and the rest became his protectors and heard him preach.

Our God and Father, Thou hast always shown Thyself as a God of deliverances. Our fathers have declared that they cried and Thou didst hear and deliver them from all their troubles. Experience gave them courage to say that when their parents forsook them, Thou wouldst be their Defense. And our own experience confirms their testimony. Therefore do we praise Thee, and therefore will we address ourselves to the responsibilities of the home in quietness and in confidence. Give us the consciousness of Thy presence throughout the hours of this day. Amen.

Saturday, 6th. Acts xxiv. 1-9.

It is one thing to be able to browbeat a man whom you have captured by mob violence, and another to have to file charges in the calm atmosphere of a court of justice. When Lysias discovered that his prisoner was a freeborn Roman citizen, and noted that he was a man of rank against whom the high priest and his whole following were clamorous, he took steps to assure Paul of a fair trial; and Felix, notwithstanding his well-known cupidity, notwithstanding the fact that he was known as a

man who exercised the power of a king with the heart of a slave, had enough sense of his responsibility to see that this whole matter should be thoroughly investigated.

The tables were indeed turned when a high priest and his cohorts must journey to Cæsarea and engage counsel to try a case in a foreign language against a so-called apostle who has espoused the Christian way. It is possible, even probable, that Tertullus was not a Hebrew. He adopts the manner of the lawyer in identifying himself with his clients. He uses the sophistries of his profession, trying to win favor by flattering the judge. Things have come to a pretty pass when Jewish zealots must plead in foreign courts in a despised language against a pestilent fellow who is not fit to live! A case is desperate that has to base itself on flattery of the judge, especially when a Jewish high priest must hire a man to flatter one of the type of Felix; flattering a man whose treatment of the people was such that they rose in rebellion.

What are the charges against Paul? (1) Sedition. The man is a plague, "a pestilent fellow"; (2) "a ringleader of the . . . . Nazarenes," that contemptible sect; (3) suspected of "profaning the temple." And then the man overreaches himself by a charge against Lysias, who prevented them from using mob violence against a Roman citizen, and actually compelled them to journey to Cæsarea to prosecute the charge. It is a sorry case to present to a judge and will be used to extraordinary effect by a man like Paul.

The lesson is that evil always overreaches itself. Truth is its own advocate. The true thing, the just thing is invincible. Though evil may gain a momentary triumph over it, time will ultimately vindicate it. Socrates is not discredited because he takes the hemlock. Jesus of Nazareth is not made impotent because men crucify Him between two thieves. John Huss has not witnessed in vain because martyred. Paul has not lost his battle because he has been repudiated by the leaders of his nation, and abandoned by many representative members of the Christian Church in Jerusalem. Do not tremble for the Ark of the Covenant. There are some things which God has in His own keeping.

Our Father, we thank Thee that Thou art the Almighty, and that Thou wilt be exalted in the earth. None can resist Thy power. Though for the moment Thy servants are hard pressed, Thou dost not abandon Thy cause. Thou dost make the blood of the martyrs the seed of the Church. Though the earth and the heavens pass away, Thy Word shall not pass away. Help us to commit ourselves to Thee and to be faithful to the truth which Thou hast committed to our keeping. For our Saviour's sake. Amen.

Sunday, 7th. Acts xxiv. 10-21.

This is the hour of a great opportunity. After a sycophant has spoken let us listen to a man. Courteous but dignified is the introduction of the defense. The rebuttal is simple. (1) I am charged with sedition, but it is only a fortnight since I arrived. I had been in the city less than a week when I was arrested. I came quietly bringing alms for the poor given me by friends in Macedonia and Asia. I came to worship and also to confer on matters connected with my missionary labors. (2) As to profaning the Temple, who and where are the men who insinuate that I profaned the Temple? Once before I made a long journey bringing alms and seeking to purify myself in the Temple, and now again I went quietly to worship. (3) I am accused of being a leader among followers of Jesus of Nazareth. Very gladly do I admit it. But what does that mean? It means that Judaism is built on a hope that God will send His Messiah. The law and the prophets are charged with this hope. I was cradled in it. Jesus of Nazareth has been declared to be the Messiah by His Resurrection from the dead. As a Pharisee this was my hope. In Christ my hope is shown to be well founded. Surely a man can be a conscientious worshiper without being browbeaten and threatened.

It was evident that there was no case against this man. Felix resolved to adjourn the case until he had consulted with Lysias. It was a great triumph for Paul. Although he did not gain his liberty, he did win a large measure of freedom and the opportunity of preaching to Felix and Drusilla.

Our God and Father, we thank Thee for hope. We thank Thee that Thou hast inspired us with a belief in the Coming One Who shall reign in righteousness and peace, and Whose advent shall bring blessing to Thy chosen ones. We thank Thee for a Saviour Who is able to save to the uttermost. We thank Thee for the gift of eternal life. We thank Thee that we can still believe in a far-stretching land, fair and fruitful, where the sons of blessedness may dwell. We thank Thee that there is still a coming of the Christ to be anticipated. Even so, come quickly, Lord Jesus. Amen.

Monday, 8th. Acts xxiv. 22-27.

Strange providences are encountered by good men. Lysias had written, "This man, who is a Roman citizen, hath done nothing worthy of death or of bonds," yet he kept him a prisoner. Felix knew of Paul's innocence, yet desiring to ingratiate himself with the Jews and hoping also for a bribe either from Paul or his friends, kept him in prison. The interval was well spent, however, and first it was made the occasion

for presenting the Gospel to Felix and Drusilla.

What a solemn hour was that in which Paul stood before Felix and Drusilla! Felix was born a slave but was made free and later given high honor. He was a vile man. Tacitus says he had the power of a king and the spirit of a slave. His wife was granddaughter of the murderer of John the Baptist and daughter of Herod Agrippa, the murderer of James. She became married to Azizus, king of Emesa, on condition that he become circumcised. Felix made love to her and persuaded her to abandon and later divorce her husband so that she might marry him, a Gentile. It is probable that Drusilla requested Felix to ask Paul to preach to them. The meeting was private, but its solemnity cannot be exaggerated.

Paul "reasoned of righteousness, temperance, and judgment to come." You notice the greatness of this preacher. He made no strange assumptions. He began with people just where they were. He was tactful, courteous, courageous, earnest, and he spoke with a soul aflame. Paul did not reserve himself for crowds. The great preacher, like Christ, always sees the individual and knows that the individual is worth saving. God pity the minister who is depressed because his congregation is small. If there are but ten present and they become righteous, God will spare Sodom and Gomorrah because of them. True preaching begins with morality. It is not telling an interesting tale or developing a subtle philosophy, but creating a sense of responsibility, failure, need. Righteousness! How much these two souls must rectify! Self-control! Two people who have given license to their flesh must learn that God demands the discipline and restraint of bodily passions and appetites. Judgment to come! Someone to reckon with! How often has Felix trembled at a possible reckoning with Cæsar! But this is reckoning of another kind. He had hoped for an interesting address about a romantic character; he found himself held by a man who had a habit of fastening his eyes on people and burning his way into their consciences.

"Go thy way; . . . . when I have a convenient season, I will call for thee." He had a good many subsequent opportunities but none were more convenient. Beware of fencing with your conscience. Get right with God now. The dearest idol thou hast known must be torn down to-day if thou wouldst get right with God.

Holy God, keep me back from presumptuous sins. Let them not have dominion over me. Make me upright, master of myself. Fill me with awe as I contemplate the issue of life. In this Thy day of visitation, let salvation come to me and my house. Amen.

Tuesday, 9th. Acts xxv. 1-12.

Beware of hatred; it will transform you into a devil, it will precipitate you into hell. These sacerdotalists have nursed their hate until it has outgrown their power. It has led them to esteem murder as a less crime than ceremonial inconsistency. Once they were willing to connive at crime, now they instigate it. In taking life they think they will be serving God. For two long years they have thirsted for Paul's blood, and now that Festus has superseded Felix, they think to trade on his ignorance, and also on the natural impulse which leads him to try to reduce turbulency to order by asking the surrender of Paul as a favor. Their very eagerness defeats them, however, and once more they lose their prey while their action provides a wider opportunity for Paul to preach the Gospel.

Beware of the easy path. The sacrifice of a man may seem a small price to pay for the tranquillity of a nation, but woe betide the State when men become pawns in a political game. Festus acted like a true Roman when he refused to hand over a Roman citizen to the sectaries in Jerusalem. There is what has been called disdainful dignity in his reply to the Jews that to hand over a man unheard was not customary with Romans. The whole failure of Judaism lay in its placing a man as of less value than an institution or a tradition. Festus shows good-natured indifference to the technicalities of Jewish controversies. He was impartial and honest, not suffering from the "itching palm," as was Felix. He was in danger of marring his reputation, however, when he asked Paul's consent to go to trial before the Sanhedrin. Paul's innocence demanded a different verdict. But political expediency has been the mother of foul crimes, and very nearly destroyed one of the noblest of Roman citizens as one of the greatest of the saints. Every civilization is tested by its treatment of the humblest of men. Christianity is bound to win the world because it throws its mantle around the weakest. Woe unto the man who causeth the least of My brethren to stumble. "It were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea."

Our Lord Jesus, we thank Thee that Thou never betrayest us, but always standest as our Champion and Defense. Make us to be strong and of good courage. Amen.

Wednesday, 10th. Acts xxv. 13-27.

As we read these chapters we are impressed with their unconscious witness to the character of Paul. For a man to receive so much attention at the hands of the Jews that the high priest, the Sanhedrin, as well as others intrigue against him, implies that

his personality and his work must have assumed proportions that were disturbing. For one so insignificant in appearance to be held with such care by the highest officials of the Roman Empire reveals the fact that this man had to be reckoned with. It also shows that Christianity had to be reckoned with. For Paul was a man of one ideal. He lived and moved and had his being in Christ. And the address of Festus to Agrippa reveals what was the central fact in the whole controversy: "One Jesus, which was dead, whom Paul affirmed to be alive." If Jesus were alive the Jews had murdered the Messiah. If Jesus were alive the Jews had repudiated Jehovah Who sent the Messiah. No wonder the testimony stung the rulers who had plotted the death of Jesus.

Festus finds himself in an awkward predicament. He is a just and capable man. He had suggested a course of conduct which might have proved a matter of political expediency. But Paul's appeal to Cæsar had necessitated his making out a charge in spite of all the evidence. Paul ought to have been acquitted and protected as a Roman citizen. Instead of this, he has been for two years in prison and now appeals to Rome. Perhaps Agrippa, skilled in Jewish law and tradition, may be able to help him write the letter.

Thus again does Christianity find itself involved with the house of Herod. What might have happened if these Herods had heeded the Gospel! For weal or woe, the two find themselves involved. Christ the Challenger cannot be avoided. He stands at the door of conscience. He confronts us at the door of circumstance. He demands consideration in every world crisis. Field Marshal Haig has just declared with passion that the soldier, the chemist, the politician, cannot save the world, that the servants of Christ must do it or it will perish. The Sanhedrin, Festus, Agrippa, what will ye do with Jesus?

O God, Who in Thy mercy has come to our succor, Who when there was no eye to pity and no arm to save didst look on us with compassion, and stretch forth Thy hand in rescue, we beseech Thee to accept our thanksgiving for Thy patience and longsuffering. Grant us grace to recognize Jesus as the Christ. Help us to reverence Him, to obey Him, to give Him the homage which is His due. And through His authority may the world be established in righteousness. Amen.

Thursday, 11th. Acts xxvi. 1-23.

It was a memorable day. Farrar says: "Festus ordered the auditorium to be prepared for the occasion, and invited all the chief officers of the army, and the principal inhabitants of the town. He would doubtless appear in his scarlet paludament, with his full attendance of lictors and bodyguard, who would stand at arms behind the gilded chairs which were placed for himself and his distinguished visitors. We are expressly told that Agrippa and Bernice went in state to the Prætorium, she, doubtless, blazing with all her jewels, and he in his purple robes, and both with the golden circlets of royalty around their foreheads, and attended by a suite of followers in the most gorgeous apparel of Eastern pomp."

Paul's address is intended for Rome, not for Jerusalem. It is not a Jew who now speaks, but a Roman citizen. It is delivered not at a trial but an investigation. It becomes an apology for Paul's life and belief. It describes his early youth from the time when as a boy of thirteen he came to Jerusalem and devoted himself to the practice and doctrine of Judaism. Was it likely that one imbued with such a spirit, after such a training, and after attaining to a position of such honor and dignity, would lightly throw aside all that had inspired him? But he was a Pharisee, and as such had held two great beliefs: one that the Messiah would come, the other, that the dead would rise. If Jesus were the Messiah how could He possibly be held of death? As a matter of fact, He rose from the dead and was thus demonstrated to be the Messiah. And in His Resurrection the belief of the apostle about the Resurrection was indicated.

How did Paul come to believe that Jesus was the Messiah? That was an interesting story. It could not be told without emotion. But the Lord Who found him on the road to Damascus intrusted him with a Gospel, and gave him orders as to who were to hear it, and what its contents were.

It treated men as men, Jews and Gentiles alike. He was to open men's eyes to the light of a new way, to turn them from night to morning. How could he be disobedient to the heavenly vision? Whether free or a prisoner, speaking to humble folk or those in high places, there was nothing to be done save preach Christ crucified and risen, and the dawn which He brings.

We pray, O God, that Thou wouldst enable us to be faithful to the heavenly vision. Having heard the challenge of Thy Son, having tasted of the word of life, may we treasure it. Forbid that we should despise the riches of God. Forbid that we should sell our birthright for a fleshly appetite. Help us to cherish Thy grace. Help us to do Thy work. Help us to witness to Thy saving power. For Christ's sake. Amen.

Friday, 12th. Acts xxvi. 24-32.

What an audience to hear the apology of Paul! Festus, a typical Roman of the ruling class, unable to understand a man's enthusiasm for religion, witnessing and marveling at the emotion manifested by

the preacher when recounting what Christ had done for him. Startling language is this about opening men's eyes, turning them from darkness to light and from the power of Satan unto God! Agrippa, clever, distinguished in birth and bearing, worldly-minded, profligate, interested in religion yet holding himself aloof from it. Bernice, one of the most odious women in history, sinned against at thirteen, but sinning herself like a wanton before she was twenty.

Agrippa and Bernice know much about Judaism. Agrippa was custodian of the Temple and had the appointment of the high priest in his gift. At the same time he and Bernice had definitely allied themselves with Roman policy and were therefore likely to be sympathetic toward the world vision of the apostle.

The appeal of Paul had an extraordinary effect. Festus was so astonished that he exclaimed with a loud voice, "You are mad!" Ah, the materialist is indeed baffled by the testimony of the believer. The last thing men of Festus' type were likely to do was to have the thought of God in their minds, or to consider themselves as liable to give an account at a heavenly tribunal. Festus had never seen such a man or heard such language. But he was disturbed in soul, and was being challenged by the Son of man.

Paul met the exclamation of Festus with significant words: "The king knoweth of these things, ... for this thing was not done in a corner." Christianity does not love mystic atmosphere and incantations and darkened chambers. It does not speak in unknown tongues. It is the religion of the open; it loves the light; its deeds are manifest. It has no fondness for secret discipline or hidden lights or dumb saints. its language is, "Whereas I was blind, now I see."

Agrippa was for the moment silent. But now the apostle would win him with personal appeal. But Agrippa parries the question with a pleasantry. "Would you so easily win me to Christianity?" But the apostle is now in dead earnest. "Would to God that whether with little or much, not only thee, but all that hear me, might this day become such as I am saving these chains." Ah, Paul, shall we ever see preachers like thee again in the earth? men whose souls glow with the consciousness of what Christ has done for them? O ye young ministers, cultured, able as ye are, give yourselves to the loving of your Saviour, learn the glory of a Spirit-filled life, speak of what God hath done for you and how He has had mercy upon you. Men and women are waiting to know if Jesus is a Saviour.

We could not resist Thy pleading, O gracious Spirit, but as Thou dost take of the things of Christ, and reveal them unto us, we would embrace them. Yet Thou knowest us, our pride, our worldliness, our grossness, and therefore we pray that Thou wouldst fill us with an abhorrence of that which is evil and an ardent love of that which is good. Through Jesus Christ, our Lord. Amen.

Saturday, 13th. Acts xxvii. 1-26.

In all the annals of crime did ever a prisoner go forward to his trial under such circumstances? The Jews admitted there was no evil in Paul. Lysias wrote there was nothing against him worthy of death or of bonds. Felix recognized his innocency. Festus said, "This man doeth nothing worthy of death." Agrippa declared that he ought to have been set at liberty. Yet he was sent bound to Rome! It is probable that the report of Festus and Agrippa ultimately succeeded in liberating Paul, but the fact remains that an innocent man was sent on such a journey.

Yet the journey to Rome of which Paul had dreamt for years was being accomplished in a remarkable way. The escort to Cæsarea was 470 strong. While waiting in that city Paul had proclaimed Christ to Lysias, Felix, and Drusilla, Festus, Agrippa, and Bernice. Now he goes forward with Aristarchus as a personal attendant, and Luke as a physician, and is given such consideration that being in delicate health he is allowed to go ashore at Sidon, and be nursed by his friends. There was something in Paul to inspire confidence and respect on the part of responsible men of the world.

It is not long before this apostle of Jesus becomes the leader of the entire company on board the ship, holding the property of every man in his possession. While lives were in peril this man was pleading with God in prayer, and believed that God would guide and deliver. Having prayed he lived in the confidence of faith. He who prays fervently will work zealously. Paul's faith in God's providence inspired him to earnest and responsible effort.

Dr. Parker speaks of the providence of postponement, time apparently wasted. "Why not let God keep the time-bill? It is much better in His hands than in ours. This was exactly what Paul needed, and Paul was permitted to enjoy it by the providence of God,—a good tossing on the water, a new kind of exercise, an abundance of fresh air. Delays are not lost time when properly accepted, when sanctified by prayer."

O God, teach us to discover Thy pathways through the sea. Help us to know the mercy of delay. Grant unto us grace to trust Thy providence in the midst of thwarted hopes. Thou hast turned dungeons into palaces, and castles into vestibules of heaven. Help us to meet Thee in the midst of our limitations, for so we

shall know ourselves in unison with the Infinite. For Christ's sake. Amen.

Sunday, 14th. Acts xxvii. 27-44.

True character finds its opportunity in disaster. Here was a ship most carefully and skillfully handled by its captain. Here were sailors trained to the sea, knowing all about its perils, having experience of deliverances sufficient to fortify confidence. Yet, in the hour of extreme peril they are prepared to use their knowledge for their own protection, and to abandon those who had intrusted their lives to their keeping!

On the other hand, this prisoner of the Lord, held in bonds for years against all evidence, denied justice by both Jew and Roman, has just prayed for protection of all who are with him and then, relying on the love of God, addresses himself to the task of the hour. The emergency creates the man, and Paul, a landsman, becomes a sea captain. With quiet confidence he bids his men eat and he himself behaved as though sitting at the table of a Christian brother in some city home. Then everything was done that could be done, cargo lightened, anchors cast, sails furled, and the vessel allowed to drift until at last it struck a submerged bank and began to break up. Faith in God made Paul strong in danger and adequate to emergencies. You remember the word, "Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee."

Prayer is a real factor in life. It shapes our attitudes, it creates optimism, it imparts energy to effort, for it assures man that God's purposes are at work and coincide with his own welfare. It assures him that he is immortal until his work is done. It makes him cheerful in the midst of danger. This was the spirit generated in Paul, and it enabled him to use both bonds and shipwreck for the glory of God.

Lord, teach us how to pray. Help us to seek guidance, and having sought to believe Thee and Thy response to our prayer, having committed ourselves to Thee, help us to do our duty just where we are. Grant us such faith as will enable us to eat our bread in tranquillity, either when confronted by our foes, or beset by storms and tempests and hard driven. For Thy Name's sake. Amen.

Monday, 15th. Acts xxviii. 1-16.

Human nature is a strange amalgam. The fishing folk who rescue you from the surging waters showing more than ordinary kindness are yet suspicious, jumping at conclusions, imparting evil motives to those whom they have rescued. Somehow we always fall below our best.

Paul again occupies the center of the stage. Insignificant in appearance, delicate in health, cruelly wronged, in fetters though adjudged innocent of any crime, he has played a splendid part on board ship, preventing a panic, communicating good cheer, looking after the comfort of all on board, praying not only for himself, but for all who were with him; and now, on shore, he is one of the first to start collecting brushwood for the lighting of a fire. Prayer does not dull a man's wits or make him impractical, it helps him to work with a zest.

Beware of your preconceived ideas. You can generalize too far. Job's friends assumed too much when they maintained that God sends miseries and misfortunes only to those who have sinned. The Pharisees were wrong when they maintained that a blind man was a visible proof of sin, either on his own part or that of his parents. So these Maltese people are wrong in imagining that because a snake bit a man, the man must be a murderer. They were just as foolish when they changed their minds and said that as Paul was uninjured he must be a god. He was neither a murderer nor a god, but a man who had kindled a fire and was trying to warm his shivering body by its heat. Let us refrain from judgment of our fellows. They and we must give account to God.

Another beautiful glimpse into life is given us in the generous hospitality of the chief man of the island, and the sympathy of Paul for an elderly man, the father of his host, who was suffering from dysentery and intermittent fever, and using for him the prayer of faith and the laying on of hands. Then we see Paul and Luke using knowledge and prayer, medical skill and faith in the alleviation of sickness. Three happy months were spent as the guests of Publius, and then the voyage was completed by Paul's setting foot on Italian soil and walking along the Appian Way. As the brethren came to meet him, brethren to whom he had written his famous letter, the heart of the apostle was filled with gratitude, and although still chained to a Roman soldier his courage rose, and with confidence he faced the future.

O Father, Thou dost bring Thy children by ways that they know not unto the haven of their desire. Sometimes Thou seemest to have forsaken them, sometimes Thy delays seem like cruelty, but always Thou dost bring opportunity, always Thou dost bestow blessing. We thank Thee for Thy servant Paul, and that Thou didst grant him his heart's desire. Help us to profit by his experience, and to anticipate the hour when "the day break, and the shadows flee away." Amen.

Tuesday, 16th. Acts xxviii. 17-31.

Wonderful days were those in which Paul stayed a prisoner in his own hired house. And how generous-hearted was he in once more seeking to reach the Jews,

those who were the cause of all his miseries, those who had robbed him of liberty and honor! He would assure them that he had no intention of retaliating and creating difficulties for the Jews. His appeal to Cæsar was essential to his own safety, that was all. He would cloak as much as might be the cause of his imprisonment, and he would try to show them how Christianity was the fruit, the consummation of Judaism. Once more he finds his hearers divided, some believing, many disbelieving. With solemnity he utters words of judgment and then gives himself wholeheartedly to the simple task of preaching the kingdom of God and teaching concerning the Lord Jesus Christ with all freedom and without restraint.

Let us beware of hardness of heart. Burnside says to reject the Gospel implies more than the loss of opportunity. Those who reject are in a worse position than before; that which might have been for their life becomes an occasion for their falling.

Two whole years! Two fruitful years! How many heard the word? We know not, but we do know that slaves heard it, soldiers heard it, people of gentle birth heard it, disciples were won from Cæsar's household. Two years, in which he wrote epistles unrivaled in sublimity. Who would have had it otherwise, seeing that in them his pen enriched the world?

What happened at the end of the two years? Was Paul executed? There is no trace, in the Acts, of Paul being considered to be dead. Did he carry out the plan expressed in Romans xv. 24, of preaching the Gospel in Spain? Was this book written soon after this time? Harnack thinks it was. Did Luke write a third book or project a third book? We shall never know. After all, men were only significant in their relation to the cause. Peter plays a prominent part in the book, but his relation to the universal scope of the Gospel has been defined; he is left to do his work till his Lord should call. Paul has now preached the Gospel in Rome and there is nothing more to be said; the Master's command has been obeyed, the ends of the earth have heard the glad tidings.

Lord Jesus, we worship Thee. In Thy humiliation Thou didst associate Thyself with our sorrows and our strivings and didst constrain our hearts to love Thee. And yet we suspected that Thou mightest be greater than we knew and in Thy Death and Resurrection we knew Thee to be both Lord and God. Now Thou fillest the heavens. Now angels and the spirits of just men made perfect ascribe honor and glory and majesty unto Thee. And we of the earth would also bend our knees to Thee. Accept us, dear Lord, and enable us to do Thy works and to reveal Thy spirit. Amen.

Wednesday, 17th. Romans i. 1-7.

Thirty years after Jesus died this letter was written. It is the greatest exposition of Christian doctrine the world has ever seen. The language employed in it is startling. It indicates a settled faith, it expresses an experience as emanating from a Man Who recently had been crucified. Paul is a bond servant of this Man, intrusted by Him with a special work, given an office in His kingdom. He is a bond servant on two counts, as a man purchased by blood, and also voluntarily. He would rather hold such a position than enjoy human favor. He has been given his message directly by his Master, being called by name, and ordered by Him to deliver it to certain people. He did not choose the position, he did not alight upon it, he was arrested by His Lord and commanded to go.

Paul's life work was to be the propagator of the Gospel; especially was he to proclaim Christ to those who did not know the significance of the name. This Gospel was uttered by Jesus. But it was not new. In earlier times men had spoken of it, declaring the coming of Christ and what should befall Him. They had also announced the blessings of pardon, reconciliation, and life as issuing from it. Prophecy was fulfilled in Jesus, Who became the Christ and Who was declared to be the Son of God. Jesus was a Human Being of flesh and spirit thoroughly and without reserve, but there was in Him the spirit of holiness, which does not mean the Holy Ghost but a quality which could not be holden of death, a quality which may be imparted to us as a gift of grace, but which was inherent in Him and marked Him out as possessing the Divine nature. This spirit of holiness was an energy mightier than death. He is Jesus Christ our Lord,—a wonderful faith to be attained within thirty years of the Crucifixion.

The key to this conception of Christ and the experience generated by it is the obedience of the soul to a new virtue which controls it, *viz.*, the spirit of holiness.

This is the message which Paul would address to those of whom he had heard in Rome. These are God's beloved, challenged by Him from among men to His service. On these Paul invokes blessing. First, grace, that favor of God which reveals itself in active blessing, restraining and inspiring; second, peace, a tranquillity of soul whatever the outward circumstances may be, a blessing which is Divine, a blessing coming from God our Father and our Lord Jesus Christ.

O God, how wondrous is Thy grace, delivering, uplifting, restraining, directing; how wondrous Thy peace, calm as a river, restful in the midst of life's distresses! And this Thou dost impart to us of Thy bounty because Thou dost love us. Freely didst Thou give Jesus for us all, freely

dost Thou give us all things in Him. Help us to abound in Thy grace. Enable us to surrender ourselves to Thee in willing service. Impart unto us the spirit of holiness in all its mighty energy that sin and death may by it be destroyed. For Christ's sake. Amen.

Thursday, 18th. Romans i. 8-17.

We know not how these Romans came to know Christ, but they were a happy and loyal community. Paul experiences an ardent and unaffected interest in them. He has wondrous faith in God and believes the Divine love to be for individuals. He regards each man as his own and himself as belonging to each man. Paul finds his brethren because he has found God. Hence he thinks of those whom he has never seen and because the pressure of life is so great he is anxious that they should not grow faint-hearted. He also feels that he needs the inspiration of fellowship and that he can get as well as give food. A wondrous graciousness from so great a man.

This leads Paul to reveal his soul. He is a man under moral obligation to men regardless of nationality or conditions. Therefore he owes a debt to Rome. The Gospel is not an object of shame. True, it centered in a Cross, but for all that he gloried in it. (1) Because it was a power from God going forth into our human world, affecting the lives and characters of men both here and hereafter; (2) because it works unto salvation; not social or political but moral, salvation from sin now and from eternal death by and by; (3) because it reaches every human being. The Jew has the first claim because of what he contributed to its unfolding, but to all men without reserve. Men can only be saved by becoming what God meant them to be. If they are to become this, God must give them the moral endowment of righteousness, and in order to receive this a man must exercise his mental and moral nature.

The meaning of righteousness is this: every man should be what he ought to be. There are certain rights which belong to a man himself and there are rights belonging to God and to our fellow men. We violate these rights and become sinners. God would have us get right again. But if you are to conform to what is right you must believe in its possibility. You must believe that God will help you to do it. You must believe that God will forgive your past failure if you repent of it and surrender yourself to the new way of living for the future. If this is your motive and your attitude then you may live in peace, knowing that God understands and will judge you by your attitude and intention and effort. He judges a man by this rule. The spirit of holiness will stream into such a man's soul. This knowledge Christ has imparted. This grace Christ mediates. It comes to the man who is trustworthy, who honestly surrenders himself to the life and to the obedience of Jesus Christ.

Our Father, Thy Gospel has wondrous potency. We thank Thee for pardon, we thank Thee for power to overcome, we thank Thee for knowledge of the way, we thank Thee for our great Example. We thank Thee for Him Who loved us and gave Himself for us. Help us, we pray, to be constant, dependable, men and women, who out of pure hearts give ourselves to being right with God and with our fellows. So grant that Thy peace may become our portion. For Christ's sake. Amen.

Friday, 19th. Romans i. 18-32.

The universe is built on righteousness. God's heart has ever been set on righteousness. It is His dream, His poem. When men revolt from doing right they rouse an impulse in the heart of God to defend His dream. His love is injured and He must resent moral evil.

History reveals this resentment. It is disclosed in conscience, in deterioration, in misery and sordidness and vice. There is let loose an energy which drives men toward darkness and vileness. Man becomes irreligious and immoral, failing to satisfy the rights of God or even to desire so to do. The experience of men was not due to ignorance. Had that been so, they might have been excused. They knew God but repressed the truth. Nature had spoken to them of the power of its Author. His power, wisdom, goodness, were all capable of being perceived when men thought about the world. And conscience also testified as to what was right. But men lost their sense of God. How? (a) They failed to act on their knowledge. They neither were controlled by it, nor grateful to Him for all that He had done; they never expressed adoration. (b) They became triflers with truth. (c) At last a cloud came over their souls, darkening their wills, their thoughts and their feelings. (d) Then they began to conjure up all sorts of theories about nature and her mysteries as substitutes for the recognition of God. (e) At last the glory of God vanished from the face of nature, but feeling the impulse of religion they began manufacturing images, suggestive of certain attributes of man—corrupted man—and to these they surrendered their higher instincts.

The result was terrible. Moral consequences pertain to an abandoned faith. There are wheels within wheels in life. One act involves another. It is a law which adds grace to grace and it is the same law which adds sin to sin. If you will accept a vice it will lead you to a deeper vice. Man's abandonment of God was voluntary. The only way to be kept from sinking into a debased sensuality is to grip with both hands the nature of

God. By abandoning God men fall. (1) Impurity. The indulgence of lusts. A man espouses a lie and gives it reverence. (2) Sensuality of a gross, unnatural kind, as an infected atmosphere. (3) A mental disposition. They are reprobate, rejected and repudiated by nature and conscience. Moral standards are forgotten. There are no sanctities, no human rights, no moral principles, nothing but selfish greed expressing itself now in the lust for gold and now in the lust for vice. Anti-social sins become flagrant. Men lose their sense of mutual tolerance and respect; sanctities of marriage, parenthood, business, are forgotten. Men even lose their sense of pity. This is the horrid brood of sin. This is the hell which men make for themselves in this world. This is the nemesis of life. It does not end here. There is still something else that is to come, something fearful, a death that never dies which descends on willful sinners. If anything can deliver men from this horror it is an object of glory. There is something mighty enough to do it, to cleanse the foul, to restore the perverse, to reconcile men to God. It is the Gospel.

Our God, have mercy upon us for we are sinners; and our greatest sin is the ignoring of Thy presence and the disparagement of Thy love. We have erred and strayed from Thy ways like lost sheep. We have followed the devices and desires of our own hearts. Have mercy upon us. We are foul, do Thou cleanse us. We are selfish, do Thou restore our judgments. We are inconsiderate, do Thou make us kind. For Christ's sake have mercy, O Lord, and grant us Thy pardon. Amen.

Saturday, 20th. Romans ii. 1-16.

We recoil from the description of the race given by Paul, and yet history affirms that it was not exaggerated. The Jew was inclined to congratulate himself that he did not belong to the common herd. But to say that a thing is shocking implies that you do not do anything like it, and the Jew did do similar things. That which Paul has described is characteristic of men. We all have the light of nature and of conscience to guide us. We all have to learn that the judgment of God pertains to personal conduct and that there are no exemptions.

You are not exempt from doing right because of your family connections. There is no escape from judgment. You are not to show contempt for God because His mercy is as wide as the sea. Many and vast are His compassions, wonderful are His benefactions, marvelous is His forbearance. But God's goodness is designed to impel you toward a changed heart.

To ignore this fact reveals the heart of a despiser. If you despise the wealth of mercy which is proffered you there will be substituted the treasures of wrath. For a day is appointed for the breaking forth of wrath; it is the day of God's indignation, a day to be dreaded. God judges us every day, but evil will reach its climax. That day we shall know that God has no favorites but deals with our conduct. If we have made goodness the rule and heaven the object of our striving the reward will be brilliancy of glory, honor as the inheritors of Christ's riches, participation in the imperishable. If we have been scheming for personal advantage instead of resting in God, if we have been partisans in selfishness, if we have allowed ourselves to be dominated by fleshly antagonisms to the Gospel, we shall inherit the anger of God. On us will fall the weight of calamity. Having sought to bring evil to pass we shall be oppressed in soul. If the Jew has had the first opportunity for blessing he also will be the first to be held responsible. Having set his heart on wealth, on place and power, he becomes blinded to duty and to what is right. He may try to deceive the eyes of the Judge but he will fail. God judges us according to our opportunities. If a man has sinned against the inward witness he will perish. If he has had the advantage of revelation he will perish the more. Judgment is proportioned to guilt. Nothing can screen us, our responsibility is inescapable. Who does not know the difference between right and wrong? Who does not know what is due from man to man? Jesus Christ is a man and understands men. He is the Judge and our excuses must be made to Him. Ah, brethren, let us recognize these things, they are inherent in life. Their very seriousness makes the Gospel an imperative necessity. Our peril lies in trifling with facts. Sin and judgment cannot be ignored.

O God, Who hast filled the world with tokens of goodness, Who art constantly lavishing Thy favors on men both bad and good, Whose laws are holy and just and good, we pray Thee to grant us Thy favor. Help us to repent, to turn from the devices and desires of our hearts and to follow Thee, our Father and our Friend. Amen.

Sunday, 21st. Romans ii. 17-iii. 8.

It is a laudable thing to be proud of your family name, to treasure those traditions which give you distinction. Do not forget, however, that the supreme test of value is character. The Jew boasted of the Divine covenant, that he knew the Law. But to be separated from others by your knowledge is really a shame if your conduct does not honor your distinction. The Jew was in danger of imagining himself free from common obligations. His faculties were trained to discern between right and wrong; did this lessen or increase his responsibility? It was a proud boast to be guides to the blind, to illumine the benighted, to instruct those who are unreasoning and still

in their infancy, to know that moral truth had been committed to them; but it carried obligations.

A man must practise what he preaches, his hands must be clean, his record without a tarnish, his speech without guile. If family tradition does not exonerate from doing what is right, neither does religious ceremonialism. Sacraments are good and holy institutions, but they imply righteousness and do not supersede it. They are outward and visible signs of inward and spiritual grace. True circumcision implies walking before God in a perfect way. A circumcised man made sacrifice of his body to God. A man who has not been circumcised in the flesh but whose heart is perfect toward God is righteous. A true Israelite is a spiritually minded man. Esau and Jacob were poles asunder, though born of the same parents, because one despised a spiritual covenant and the other cherished it. A Jew had many advantages. To him had been intrusted the oracles of God, the promise of the coming Messiah. But his distinction became the standard by which his conduct must be judged. If having the promise of Christ and the promise being fulfilled the Jew rejected it, what did it profit him?

Every man must know that God's righteousness necessitates the punishment of sin. The Divine will is always right. If it were not so, if God could be other than He is, how could the universe be maintained on a moral basis? God is bound to judge the sinner, the order of life being what it is. It would be unjust for Him not to do so. Sin involves consequences and nothing that God has done for the Jews can do away with this fact.

All this is very solemn. It inspires so much searching of heart. We are in a world so constituted that we have no option but to do what is right. Failure carries judgment here and hereafter. If we have failed we need the Gospel. It becomes the chief interest of our lives.

O Lord, Thou hast shown us great favor, but Thy laws must be obeyed. Thou canst not excuse us from doing right toward Thyself and toward our fellows. We have failed, we have come short of Thy glory. Therefore we implore forgiveness. And as it is not in man to direct his paths we beseech Thee to guide us by Thy Holy Spirit. For Christ's sake. Amen.

Monday, 22nd. Romans iii. 9-20.

Because a man is better off is no proof that he is better. He may have advantages, he may claim superiority, but this by no means implies that he is a better man. Fine manners do not make good men. We all rest under the empire of sin in that we have done what was not right.

The Scriptures are most explicit on this point. There is a disparity between human conduct and the rule of right. Men do not know God and do not try to know Him. They turn aside from the straight path, they become sour, good for nothing. They fail in four respects: (1) in character they are crooked and unprofitable; (2) in speech, they are deceitful, yawning to receive others like an open grave; they are as sinuous as serpents; they are uncharitable and malignant; (3) in conduct they oppress, they injure one another, they are quarrelsome; (4) in heart they have no sense of the holiness of God which inspires fear of His judgments.

Does this apply to some people and not to others? The Scriptures of the Old Testament were not addressed to people who were not under the covenant but to those who were. We cannot plead privilege and favor as an excuse from responsibility. It will not do to try to fit caps on other people's heads. We know so much that we are under obligation to be people of a certain type. Our failure cannot be shirked. Because we enjoy so many favors we have the greater responsibility. The effect of the law is not to lessen responsibility but to open our eyes to see how greatly we have failed. This is the reason why we need something new. Christina Rossetti's lines are worth recalling:

"Can peach renew lost bloom,
Or violet lost perfume,
Or sullied snow turn white as overnight?
Man cannot compass it, yet never fear:
The leper Naaman
Shows what God will and can,
God, Who worked there is working here;
Wherefore let shame, not gloom, betinge thy brow.
God Who worked then is working now."

O God, we are in sore need of Thee. We love Thy world but even the stones cry out against us. We rejoice in the chamber of memory, but voices cry out in condemnation from our past. We thank Thee for our reason and moral consciousness but these reproach us with our failure. We are proud of our forbears, but their fidelity shames our perfidy. We are grateful for Thy revealed will but it teaches us that we have sinned and come short of Thy glory. We have no resources to set ourselves right. Come to our aid, we beseech Thee. Grant unto us, for Christ's sake, the pardon of our transgressions. Amen.

Tuesday, 23rd. Romans iii. 21-26.

We have seen that humanity needs something new. This we have in Christ. He has shown us in Himself a Man Who was right before God and man. That which He had He did not get from the Law. The Scriptures testify concerning it but do not impart it. If we are to obtain it we must not depend on our own initiative or energy.

If it comes at all it will come to us in and through our whole-hearted surrender to Jesus Christ. And this surrender to Jesus Christ is not something which only a Jew can do. Any man who trusts himself to Jesus Christ will obtain it. Every man in every race needs it. For all have done sinful acts, all are far removed from the effulgent glory of God. Yet God will accept them as though they were right, not because they have done anything worthy of such regard, but because His love and mercy are so wonderful that He delights to give, and because Jesus, at the price of His own blood, has opened the way for men to become righteous, securing for them liberation from the thraldom of the past and its consequences in the wrath of God. Jesus crucified was not a passing event in humanity's story. It was a public and eternal act. His blood has sacrificial, propitiatory power.

What does Paul mean? Dr. Denney says, "Men are saved freely, and it is all God's work, not in the very least their own; yet that work does not avail for anyone who does not by faith accept it. What God has given to the world in Christ, infinitely great and absolutely free as it is, is literally nothing unless it is taken."

Sanday and Headlam say: "It is impossible to get rid from this passage of the double idea (1) of a sacrifice, (2) of a sacrifice which is propitiatory. These two ideas lie at the root of the teaching, not only of St. Paul but of the New Testament generally. The idea of sacrifice as applied to the Death of Christ cannot be put aside as a merely passing metaphor." They quote John Ruskin: "None of you who have the least acquaintance with the general tenor of my own teaching will suspect me of any bias towards the doctrine of vicarious sacrifice, as it is taught by the modern evangelical preacher. But the great mystery of the idea of sacrifice itself, which has been manifested as one united and solemn instinct by all thoughtful and affectionate races since the world became peopled, is founded on the secret truth of benevolent energy which all men who have tried to gain it have learned—that you cannot save men from death but by facing it for them, nor from sin but by resisting it for them. Some day or other—probably now very soon—too probably, by heavy afflictions of the State, we shall be taught .... that all the true good and glory even of this world—not to speak of any that is to come—must be bought still, as it always has been, with our toil and with our tears."

Our Saviour, Thou hast accomplished a great work for us. With Thy toil and with Thy tears Thou hast secured for us a second chance here and an eternal weight of glory hereafter. Our sin was so heavy upon us that Thou didst identify Thyself with us as though our sins were Thy own. Our sorrows crushed us and Thou didst carry our sorrows and bear our griefs as though they were Thy own. By Thy stripes we are healed. We thank Thee for Thy redemption; let the knowledge of it constrain us in all our judgments and in all our acts. Amen.

Wednesday, 24th. Romans iii. 27-31.

The danger of all theories is to leave God out of account. We must always remember that this is His world and we men are His offspring, and that everything in life involves God. The Jew was in danger of making God parochial. He wanted to bar the human race from the heart of God, or to shut God into the narrow confines of his nation.

But Judaism with its law cannot save, whereas faith in Christ does save. Then we discover that there is a law of faith, and laws are universal. Salvation is God's act. Faith is God's law. Jesus Christ is God's Gift to humanity. The blood of Jesus is human blood and is a sacrifice and propitiation for humanity in its sin and guilt. Faith is God's assigned rule, the regulating principle in His treatment of man. Any human being who exercises faith will be regarded by God as becoming right. God is not a Jewish God but the God of every man, whether Jew or Gentile.

The Law enshrined in the Scriptures, of which the Jewish race was the guardian, was not abrogated. It still stood and did its mighty work. It was a rule or standard by which men measured themselves and through which they discovered their failure and their need. Any man who tries to perform a round of acts in obedience to law soon finds out the impossibility. But the object of Law was to produce right action and it was conceived in faith in the righteousness of God. Christianity is the consummation of the Law.

O God, our hope is in Thy forgiveness. Our only plea is the merit of Christ. He loved Thee perfectly; He walked with Thee, obeyed Thee, glorified Thee. He offered Himself gladly to Thee. His blood is our propitiation. Help us to believe in Him to the saving of our souls. Amen.

Thursday, 25th. Romans iv. 1-8.

It is no belittling of the Law to point out its impotence, or to emphasize that there is something other than law which is necessary to salvation. Abraham lived before the Law yet he was counted righteous because of his personal relation to God. Abraham put his faith in God without reserve. His faith revealed itself in every aspect of life. Everywhere and in everything he trusted the love and goodness of God. Faith led him forward over desert and river and mountain. Faith con-

trolled his family life. Faith expressed itself in his social relationships. So with ourselves, we must put away sin and love God and will to do and be right with Him. There is no limit to what God will make of me if I will trust Him to help me do what is right.

Abraham was not a perfect man. He had blemishes and failures, but because of his attitude toward God and men, God in His grace accepted him as one who would be and do right. God justifies us when our trust is reposed in Christ the Righteous One, when without reserve we attach ourselves to Him and His manner of life. Notice how definite was Abraham's faith. It led him to obey the inward voice and leave his native land. It led him to believe that a son should be born to him from whom innumerable descendants should arise. It led him to be willing to sacrifice that son even though he was the child of such a promise. Abraham's faith was substantially the faith which Christians exercise. There are indeed but two ways of acting. You may determine to do something that is right and if you succeed you will enjoy the merit of success. A workman may claim his pay as something due and not as a favor. But when you fail to perceive what is right or to desire it or to strive after it, you are delinquent. On the other hand you may recognize your delinquency, lament it, seek pardon for it, and you may humbly espouse Christ and will to do and to be as He was, and ask God to help you and He will impart to you the righteousness of Christ.

Liddon says: "An all-gracious God does not wait until the sinner has done such or such good works before He receives him into favor; He sees the fruit in the germ, He takes the will for the deed; He sees the career of faith in its earliest beginning."

Blessed Lord, by Whose providence all Holy Scriptures were written and preserved for our instruction, give us grace to study them each day with patience and love. Strengthen our souls with the fullness of their Divine teaching. Keep from us all pride and irreverence. Guide us in the deep things of Thy heavenly wisdom; and, of Thy great mercy, lead us by Thy Word into everlasting life through Jesus Christ our Saviour. Amen.

Friday, 26th. Romans iv. 9-25.

Is it possible to overemphasize the significance of a sacrament? Circumcision is a most solemn rite. At its institution it was a sign of righteousness. It had the same significance to a Jew that baptism assumed to a Christian. It was a separating act from the Gentile world. Yet at its inception it but ratified a man's faith. Faith is the real thing, the primary and essential thing. Now, God's dealing with Abraham was on the basis of his faith, and every man, whatever his nationality, who has like faith will be dealt with in the same way. Do not subordinate faith to any sacrament, but subordinate your sacrament to faith and you will find blessing.

Notice the realm in which Paul lives. Aforetime the master words of life were Law, Works, Merit, and they led to disaster and to despair. Now the master words are Faith, Promise, Grace, and they bring joy. They introduce us to a roomier universe, they associate us with a God of infinite mercy and kindness, they relate us to all our human kind.

What is Jesus Christ to us? It seemed to Abraham as though he and Sarah were dead to the possibilities of parenthood, as though they had nothing to contribute to the future. But faith in the promise of God made age to be as youth. And it looked as though humanity were barren of life when Jesus Christ entered it and we were quickened as from the dead. He was one of us and yet He was only one of us because God was still among us and working according to the glory of His grace. He was Son of man yet He was also Son of God. And if God is working in us and for us in Christ He is working to put us right. If we ever become right it will be because He did it. We shall do and be according to His will and yet He has made it possible.

Speaking of the Resurrection Sanday and Headlam say: "That Resurrection has two sides or aspects: it is not only physical, a future rising again to physical life, but it is also moral and spiritual, a present rising from the death of sin to the life of righteousness. In virtue of his union with Christ, the close and intimate relation of his spirit with Christ's, the Christian is called upon to repeat in himself the redeeming acts of Christ. And this moral and spiritual sense is the only sense in which he can repeat them."

Our God and Father, help us to believe in Thee; to so commit ourselves to Thee that Thou canst fulfill Thy purpose in us and through us. Help us to live radiant lives. Help us to reach out to the future in blessing. May we live for generations that are unborn. May we so live that Thou canst make covenants with us for those who are to be, covenants of mercy, covenants of blessing. Help us this day to walk in the footsteps of Christ. For His Name's sake. Amen.

Saturday, 27th. Romans v. 1-5.

What is the new life to which we are introduced by Christ? It is a life in which God regards us as right in motive and intention because we have committed ourselves in simple trust to Jesus Christ, to Christ Who was right with God, to Christ Whose blood is a sacrifice and propitiation for our sins. We never knew what it was

to be man until Jesus Christ became a man. Everything He was and did was the correct human thing to do and be. That is why and how He could be our Saviour. Being saved by faith in Him, what happens?

(a) Peace with God, Who is the author of our life; not a change in our feelings but a change in God's relation to us. Du Bois says: "To one who is ill and about to die it would bring great present peace to know that he was brought into possession of certain cure and so of assured recovery and health. But the real peace to the sick man is health itself, and the wonderful comfort and peace brought to him by a sure faith in it and a certain hope of it is, in a large measure at least, only anticipatory. In a large measure, but not wholly so. The patient may find in his very anticipation and hope a real beginning and progress of the return of actual health, and so his possession and enjoyment may be not all only future; and the believer not only looks forward in faith and hope to the actual fruition of God and holiness and life, but has an ever increasing foretaste of them now."

(b) By Christ we are introduced to our new standing with God. In doing so He has introduced us into a new atmosphere in which to live and express ourselves; we live in the consciousness of being at one with God and therefore are partakers of the glory of the heavenly kingdom.

(c) If this new relationship involves us in physical hardships and sufferings, what of it? It is not worth considering; a man rejoices in manliness, it is his business to be constant when tried. He will gain experience which will steady him and brace him up. His sense of the wondrous love of God will keep him loyal. He cannot do anything to disappoint. Our consciousness of the love as of the peace of God which the Holy Spirit imparts, will refresh and strengthen us for the responsibilities of the hour.

Our Father, Thou hast done wondrous things for us. Thou hast given us a peace which is calm as a river. Thou hast led us into a new world. Thou hast enlisted us in a great cause. Thou hast inspired us with an invincible and ever expanding hope. Thou hast imparted Thy gracious Holy Spirit to us as creating within our consciousness a sense of Thy grace. We call upon our souls to bless Thee. We pray for the grace of fidelity. Help us to be constant, those in whom Thou canst have confidence. For Christ our Saviour's sake. Amen.

Sunday, 28th. Romans v. 6-11.

Men have sung of the ocean depths of the love of God, that the Divine mercy has a wideness like that of the sea, and Paul says that the love of God is poured out like the waters of a river, or like the copious rains that fall upon the earth. And the proof of it lies in the fact that when we were impotent, without spiritual energy, when we were without reverence for God, when we were missing the true aim of life, when we were living as the enemies of what is right and of Him Who ordained the universe on a basis of right, then Christ died for us, on our behalf. "He died when the hour of man's necessity had struck."

This is a marvelous fact. There is nothing in our human story to compare with it. Men may die for their country or for a cause, or to rescue one of their fellows from physical peril. Sometimes a man will dare to die for a man whose character is so compelling that his loyalty is challenged. But God's love is not of that kind. Christ died not for a cause but for a man, not for a man of attractive character engaged in noble projects, not for a man to whom He was obligated, but for a bad man engaged in hostility against Himself.

If this is a fact, and we know it is, what does it imply? It implies that if He died to save us, much more will He continue the work of saving us when we have ceased to be enemies and become friends. He who does the greater work can be trusted to do the less. When our wills correspond with God's will, then we know the efficacy of the blood of Christ. We were hostile to God, we were involved in hostile acts, but now by Christ's death hostility ceases and the reconciliation is effected, and glory is being achieved. We receive the Atonement by believing in Christ Jesus Whom God has sent forth as a Propitiation through faith in His blood. We take it as God's "unspeakable gift." Liddon says: "The reconciliation is accomplished, not only in the hearts of men, but in the heart of God. Men are reconciled with God in Christ, in such sense that God, seeing them in union with His beloved and perfect Son, abandons His just wrath which their sins have kindled, and admits them to His favor and blessing." What a wonderful Saviour is Jesus! What a wonderful salvation is ours!

O God, we thank Thee for Thy wondrous love. We cannot fathom it; it is like the sea. Forgive us if we have made it too narrow. Help us to rejoice in its illimitable reach. As high as the heaven is above the earth, so great is Thy mercy. As far as the east is from the west, so far hast Thou removed our transgressions from us. Thou art able to save to the uttermost all who come unto Thee by Christ. Help us to live in the light of the radiant fact this day. For our Saviour's sake. Amen.

Monday, 29th. Romans v. 12-21.

We are interested in these digressions in Paul's thought. The truths of the Gospel were so overwhelmingly wonderful to him

that when he caught a glimpse of some new aspect he sought after a more perfect view and left for the time the full development of his argument. These verses are an illustration. He began his Epistle by affirming that the natural man had degenerated, beginning with a sense of God and of what was right he chose other ways. This was true of all, Jew and Gentile alike. The result was an outraged nature working against man, treasures of wrath to be reaped by him. Then the Gospel appeared and in Christ man became a creature of hope and achievement. And the wondrous change has been considered until it reaches a climax in the verses we have been considering. Now, before proceeding, Paul will contrast man as he started with man as he becomes in Christ. What has happened? Is Jesus but a second Adam? No, he is infinitely more.

Paul believes in the organic unity of the present human race. The first of our race, Adam, started our misery by determining to act in antagonism to God. He began by overstepping the mark. This involved a falling from God and missing the true end of existence, and became the source as it is the type of all subsequent failures among men. The unity of the human race is a fact. Before and apart from Christ, it is a unity in ways and thoughts which are unnatural, and carry doom. The race finds itself again in Christ, obeys spiritual impulses, wills to do right and finds itself alive from the dead. How blessed it is to see grace on its throne, to know that henceforth we speak and think of one another, not in terms of death but of life, not as defeated but as victorious, not as despairing but brethren of high achievement!

O Lord God, Who by Thy Almighty power canst subdue all things to Thyself, have mercy upon us, we beseech Thee, and pardon the imperfection of our service. We acknowledge Thee as our only King; and do Thou, O Lord, subdue every power within us which is not obedient to Thy law. Hallow and purify our souls and bodies with Thy Holy Spirit, that we may offer to Thee the reasonable sacrifice of our lives. O Lord, hear us; O Lord, pardon us; O Lord, strengthen us; for His sake Who was born and died and rose again for us. Amen.

Tuesday, 30th. Romans vi. 1-14.

What shall be our attitude toward the wondrous love of God? Shall we live on the assumption that however far we fall it will reach and save us, and therefore devote ourselves to reckless living? The idea is horrible. It would make us despicable, our conduct would be that of gross liars. Grace does not encourage laxity.

The life into which we have been introduced is one in which we are like dead men to the objects which are not right. The home of our souls is elsewhere. We can no more live in such a sphere than a delicately reared lady could live in a charnel house. And here we see the proper place of a sacrament. It does not establish a relationship. It does not mediate grace. But it does sanctify a relationship. It is an act in and through which a man merges himself into Christ. The baptism of which Paul is thinking is that of a man or woman who so recognizes the principle of Christ's life in its relation to the will of God and separation from the life of sin that he goes into the water as into the grave and emerges out of the water as into a new, a risen life. We thus grow together with the risen Christ, holding our wills to the same attitude and relation to what is not right as His, even though it involves death on the Cross, and so rise into the condition of heavenly action and experience which belong to Him as risen from the dead. We are like a graft which becomes united with the life of a tree, we grow incorporate into Christ. We are dead to the sinful thoughts and acts which crucified Christ and we hold the same attitude toward them in other people which He held. You cannot be both like and unlike Christ. You either are one with Christ or you are not. If you are one with Him then you are in your whole reckoning of life like a corpse toward the ideas and practices which are not right, but you are instinct with life toward everything that is right and Christ-like. Identification of will is the key to the doctrine of the mystical union between the believer and Christ. "Our wills are ours to make them Thine," says Tennyson.

Matthew Arnold wrote: "If ever there was a case in which the wonder-working power of attachment, in a man for whom the moral sympathies and the desire for righteousness were all powerful, might employ itself and work its wonders, it was here. Paul felt this power penetrate him: and he felt, also, how by perfectly identifying himself through it with Christ, and in no other way could he ever get the confidence and force to do as Christ did. He thus found a point in which the mighty world outside man, and the weak world inside him, seemed to combine for his salvation. The struggling stream of duty, which had not volume enough to bear him to his goal, was suddenly reënforced by the immense tidal wave of sympathy and emotion. To this new and potent influence Paul gave the name of faith."

O God, we ask for grace to surrender ourselves entirely to our Saviour. Help us to merge our wills in His blessed will. Help us to know Thee as He knew Thee, and to love Thee so perfectly that Thou canst come to dwell within our souls and to sup with us. Amen.